THE INFUSION OF

NATIVE HAWAIIAN VALUES

IN RESIDENCE LIFE

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE UNIVERSITY OF HAWAIʻI AT MĀNOA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

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DEDICATION

This dissertation is dedicated to every individual who tirelessly works to provide a safe and positive living and learning environment for our residential students at the University of Hawai‘i at Mānoa.

ACKNOWLEDGEMENTS

This project appeared at the juncture of life experience and potential contribution. It has been my kuleana. Kuleana is translated in this context from ʻŌlelo Hawaiʻi into English as: honor, obligation, responsibility. In part, this term describes my depth of appreciation for the opportunity to study this phenomenon. Kuleana highlights the expectation of every individual to contribute the best of one's ability on behalf of others.

I thank my grandmother, Constance Jane Kinnan McEntee Hawk, for always supporting me, believing in my potential for success, and offering consistent, patient, and practical advice. I thank my mother, Erin McEntee Jupp, for listening to my struggles each day and I thank my fiancé, Shaun Eagle, for always supporting my dedication of time to academic pursuits.

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I thank my ʻohana, my teachers, my peers, my students, and everyone who contributed both knowingly and unknowingly with their time and with their energy to my path.

ABSTRACT

The Infusion of Native Hawaiian Values in Residence Life is a phenomenological mixed methods study focusing on the Resident Assistants' experiences at the University of Hawai‘i at Mānoa (UHM) during the 2013-14 academic year. This project was, in part, inspired by the University of Hawai‘i at Mānoa 2011-2015 Strategic Plan's goal to promote a Hawaiian place of learning.

I interviewed four Native Hawaiian Culture Stakeholders to establish working definitions for the five values representing the Office of Residential Life (ORL): aloha, mālama, ‘ohana, kuleana, and po‘okela. These values were then infused into all aspects of the training system and the programming model for the 2013-14 academic year. Prior to the start of the 2013-14 academic year, a pre- and post- training survey took place, which empirically documented significant increases in the understanding of Native Hawaiian values, culture, and history.

After the conclusion of the 2013-14 academic year, I interviewed twelve RAs regarding their experience with the infusion of Native Hawaiian values. I coded the RAs' responses into subgroups as I found that their conclusions were influenced by their personal ethnic and cultural backgrounds in addition to their plans for a future relationship with Hawai‘i. The Native Hawaiian RAs were unimpressed and felt the infusion was taught in a limited fashion. The Local RAs supported the infusion and their understanding of Native Hawaiian values aligned with the given definitions. Although the Supportive Continental RAs did not fully understand the Native Hawaiian values, they agreed with the infusion, embraced the experience, and shared their vested interest in Hawai‘i, while the Unsupportive Continental RAs misunderstood the content and were dismissive of the redesigned program. These results can inform future training system designs and hiring practices.

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LIST OF ABBREVIATIONS

AD	Assistant Director
ARD	Assistant Residence Director
CDC	Community Desk Coordinator
ORL	Office of Residential Life
RA	Resident Assistant
RD	Residence Director
SHS	Student Housing Services
SST	Student-Staff Training Committee
UHM	University of Hawai‘i at Mānoa

LIST OF NATIVE HAWAIIAN TERMS AND DEFINITIONS IN CONTEXT

ʻāina	(n.) land (that which feeds), geographical space within which the residential students live and learn
aloha	(v.) to dedicate genuine care, focus, and attention to the recipient (alo – face, front, attention and ʻha – breath, life)
kuleana	(n.) responsibility, privilege, honor; respectful appreciation for others and their entrustment of one's position as a caregiver
makai	(adv.) ocean-side; towards the sea
mālama	(v.) to care for, preserve; to put the physical, mental, and emotional safety of others and of the space at the forefront of thought and action
mauka	(adv.) mountain-side; towards the mountain, upland
ʻohana	(n.) family, community; including supervisors, students, and all persons involved with the residential students of UHM
poʻokela	(n.) excellence, action taken with the purpose of completing each task and fulfilling each obligation to the very best of one's ability at all times
pono	(n.) positive state of being: good, upright, just, fair, complete, honest, proper, sound, honorable

CHAPTER 1

INTRODUCTION

The initiative to incorporate Indigenous values into the Residential Life program within the Office of Residential Life (ORL) through the Department of Student Housing Services (SHS) at the University of Hawai‘i at Mānoa (UHM) was partially inspired by the University's 2011-2015 Strategic Plan. One of the goals of this Strategic Plan was to "promote a Hawaiian place of learning," (University of Hawai‘i at Mānoa: Strategic Plan Working Group, n.d.). The Strategic Plan was set in place to provide an overarching direction for all departments within UHM. This goal was reflective of the history of the place within which the university exists and the present and ongoing cultural revitalization of the Hawaiian nation.

I am most interested in the experiences of the Resident Assistants (RAs). The position of RA at UHM is to promote the physical, mental, and emotional health and safety of the on-campus residential students. This study addresses how the RAs have experienced the changes to the training system and programming model from a Western style to a Native Hawaiian values-based structure. Through this study, I explore how RAs have come to understand the five Native Hawaiian values representing the ORL: aloha, mālama, kuleana, ‘ohana, and po‘okela within the context of on-campus residential communities during the 2013-14 academic year. This dissertation is a phenomenological mixed methods study using triangulation through three qualitative elements and the inclusion of a supporting quantitative piece.

This project consists of the application of Indigenous values using a recommended educational structure within the training system for the RAs in the on-campus residential setting at UHM. Values-based or morals-based education teaches learners to use a series of ethical constructs as a decision-making filter. For example, instead of an action being taken due to

tradition, procedure, or hierarchical constraints, the action is taken because that action exemplifies a value that purposefully represents the intentions of the collective. Each individual operating under these ethical standards will then come to similar conclusions and actions of individuals will fluidly reflect the expectations of the community.

The responsibilities of the live-in RA position consist of decisions made and actions taken at all hours of the day or night on behalf of the students living in the residential communities. One objective of the redesigned training system for the 2013-14 academic year was for the RAs to learn and be able to apply aloha, mālama, kuleana, ʻohana, and poʻokela through their interactions with students and staff members within the context of their position. These five Native Hawaiian values were chosen in 2010 by members of the ORL and were incorporated within every aspect of the RA training system and programming model during the 2013-14 academic year.

Context and Purpose

Every culture holds to its own set of values. Values are manifested in the behavior patterns of the participants within the social environment. The five Native Hawaiian values chosen to symbolize the ORL represented a minority ethnic group within the population of not only RAs (the focus of this study) but of all participants in the department and of all residents of Hawaiʻi. This led to major challenges for this project due to a general lack of awareness and understanding of the Indigenous culture by many members of the ORL. According to the U.S. Census Bureau, approximately 10% of individuals residing in Hawaiʻi self-report to be of Native Hawaiian and Pacific Islander descent while around 23% identify as two or more races (U.S. Census Bureau, 2015). This measure is different from the one used by UHM as the Pacific Islands cover approximately 300,000 square miles and the local population recognizes

differences between Pacific Island regions. At UHM, approximately 15% of the student population self-identifies as being of Native Hawaiian ancestry (University of Hawai‘i System Institutional Research and Analysis Office, 2015). This population ratio of the 3,600 on-campus residential students is reflective of the general student population of 20,500. Thereby, although the creation of a Hawaiian place of learning is a directive of UHM, the majority of UHM's population may be unfamiliar with Native Hawaiian culture and values.

Values-based instruction has been used to create a consistent series of social expectations. This project used a values-based educational structure both directly (lecture and lesson format) and indirectly (through modeling by supervisors and instructors via both formal and informal learning activities) to teach the behavioral application of the series of Native Hawaiian values. Native Hawaiian values were applied because UHM is located in Honolulu, Hawai‘i. The university occupies a portion of the Mānoa Valley. At the time of this study, the Indigenous culture of the Hawaiian island chain functioned in a modern, current form. The Native Hawaiian nation continues to experience an ongoing and active cultural revitalization with marked increases in the quantity of Indigenous language speakers, among other factors (‘Aha Pūnana Leo, n.d.). Thereby, instructing through a Native Hawaiian values-based system was most appropriate due to the geographical, cultural, and political environment.

Values representing the ORL were initially chosen a number of years ago. The first draft of the values was established in 2006 during a time of unrest within SHS. The Mauka/Makai area chose a set of values to refocus their unit on their purpose and to create a sense of place. Those first four values included kuleana, ‘ohana, respect, and enthusiasm. Under new leadership in 2010, the values were revisited. From those meetings, five values arose and were adopted to

represent the intentions of the entire department: aloha, ʻohana, kuleana, mālama, and poʻokela (AD ʻOkika, 2013).

Although the values were established previously, the intentional infusion of Native Hawaiian values had not taken place before the 2013-14 academic year. During the Fall 2012 semester, I noticed a lack of Native Hawaiian values, culture, and history addressed in the training system. The Fall 2012 training system used a traditionally Western structure, which began each day with a series of lectures, a break for lunch at mid-day, followed by a return to a series of lectures. Training sessions took place in a large lecture hall on campus, away from the on-campus residencies.

Then during the Fall semester, I discovered an interest in infusing Native Hawaiian values through discussions with AD ʻOkika, RD Kapena, and ARD Pelekikena. ARD Pelekikena served on the committee tasked with designing, constructing, and carrying out the training system. ARD Pelekikena and I spent the Spring semester hiking each week throughout the island and as I developed a relationship with the ʻāina, I shared my experiences of teaching within a values-based educational system. Through these conversations, we generated the redesign of the training system, which she brought back to the committee. During the summer of 2013 the redesign of the training system was solidified and included Native Hawaiian values, content, structures, and activities.

In addition, ARD Pelekikena redesigned the programming model, which was adopted by the Residential Life Unit for the 2013-14 academic year. The prior Western structured programming model included a different theme each month, which was focused on the development of the individual. The Native Hawaiian Values-Based Programming Model focused on the development of the community and the relationships between its members

through values-based themes each month and ʻohana time: a documentation of authentic community member activities.

This study examines the phenomenon of purposefully incorporating aloha, mālama, ʻohana, kuleana, and poʻokela within the training system and programming model for the RAs with the inference that these values are applied to their actions within the on-campus residential communities.

Scope, Limitations, and Generalizability

This project covers a specific phenomenon in a specific context. Throughout this study, I explored the experiences of RAs during the 2013-14 academic year when Native Hawaiian values were infused into the training system and programming model. The training system was created for and focused on the RAs. Although their supervisors, Residence Directors (RDs) and Assistant Residence Directors (ARDs) experienced some informal training regarding Native Hawaiian culture and values, these training elements were not documented through this study. The aforementioned goal of UHM's Strategic Plan expressed the promotion of a Hawaiian place of learning; however, this study does not address other methods by which steps toward this goal were implemented anywhere else on campus.

As a general limitation, the occurrence of a Native Hawaiian cultural revitalization takes place, almost exclusively, in Hawaiʻi. Thereby the instruction of Native Hawaiian values in the context of the on-campus residential environment is most directly applicable in residential and/or educational systems within Hawaiʻi. This specific study is unique due to the combination of layers of various cultural components within the environment. However, this project may be applied not only to similar situations where Indigenous cultural revitalization is taking place, but

also to any instance where a series of values is intentionally applied within a defined environment.

Values-based instruction reflects an intended culture. This phenomenological study may serve to advise the development of values-based education and training programs and employment filtering systems for the purpose of promoting and applying a series of ethical and moral standards to any cultural environment from business to education to religious, etc. I find this heavily qualitative mixed methods project to be potentially generalizable for any environment where there exists an intended culture and where individuals outside of the specified cultural environment may interact with individuals inside it. Although the project took place in a very specific context, its generalizability stems from the idea that through education, learners can more closely reflect the intentions of the culture within which the learner functions.

I believe this phenomenological study to be not only generalizable, but important. The project is significant in that the phenomenon is a direct result of goals of the ORL and of UHM. These goals reflect the current social and political context within which the University operates. This study addressed the depth of training, programming, and education involved in successfully implementing a series of ethical and moral expectations. Every social environment is structured by a series morals and ethics expressed as values and those values are learned; thereby this study is generalizable and applicable.

CHAPTER 2

LITERATURE REVIEW

This study was informed first and foremost by learning theory as I have chosen to focus on the RAs' personal understanding of their experiences in the social environment. Bandura's (1989) theory of Triadic Reciprocal Determinism, Bronfenbrenner's (1994) Ecological Model, and Brayboy's (2005) Tribal Critical Race Theory served to lay a foundation for this phenomenological mixed methods project. Prior values-based, morals-based, and ethics-based educational structures from a wide range of different contexts informed the redesign of the RAs' training system. Following this discussion element is a retelling of the history of the Indigenous people of the Hawaiian Islands and of the ʻāina (land) where UHM is located. In addition, the efforts to apply Native Hawaiian values within different levels of education are addressed; highlighting a sense of place.

Theoretical Framework

The focus of the phenomenological mixed methods study is to explore the learners' (RAs') personal understanding of the phenomenon they experienced during the 2013-14 academic year. Each individual's learning did not take place in a vacuum; rather it was derived through the social environment. The learners' personal understanding affected their behaviors; the perception of how those behaviors were understood through the social environment continuously adjusted their personal understanding. Adjustments to personal understanding and behaviors due to perception within the social environment cyclically interacted with one another. This concept of Triadic Reciprocal Determinism, as described by Bandura (1989) became the foundation of this project. The phenomenon took place within a larger cultural environment

described in layers as the Ecological Model by Bronfenbrenner (1994) and was granted depth through cultural context from Tribal Critical Race Theory by Brayboy (2005).

Bronfenbrenner's Ecological Model (1994) took into account the layers of social environment that affected the learner. The learner interacted directly with other individuals referred to as the learner's microsystem. Each learner was also influenced by his or her mesosystem: the interactivity between the microsystem participants separate from the learner. Outside of the mesosystem, participants within the exosystem were those who did not have a direct influence on the learner, but retained direct influence on the learner's environment. Finally, the macrosystem was comprised of overarching cultural expectations at UHM and throughout Hawai‘i while the chronosystem described changes that took place over time. This historical context promoted the justification of this study.

Due to the uniqueness of the environment within which this phenomenon took place, Brayboy's (2005) Tribal Critical Race Theory, applied throughout the layers of the Ecological Model, expressed the depth of culture influencing the learners. This theory emphasizes the impact of the colonization experience due to the lived history of the current local citizens and their ancestors. Bandura's (1989) learner-centered Triadic Reciprocal Determinism, Bronfenbrenner's (1994) layers of Ecological Model, and Brayboy's (2005) Tribal Critical Race Theory constructed the theoretical perspective of the study, which resulted in the framework that structures this project as expressed in the following graphic (Figure 1.). The application of this graphic to this study concentrates on the learners' personal understanding of their experience.

Figure 1. Theoretical Framework Graphic

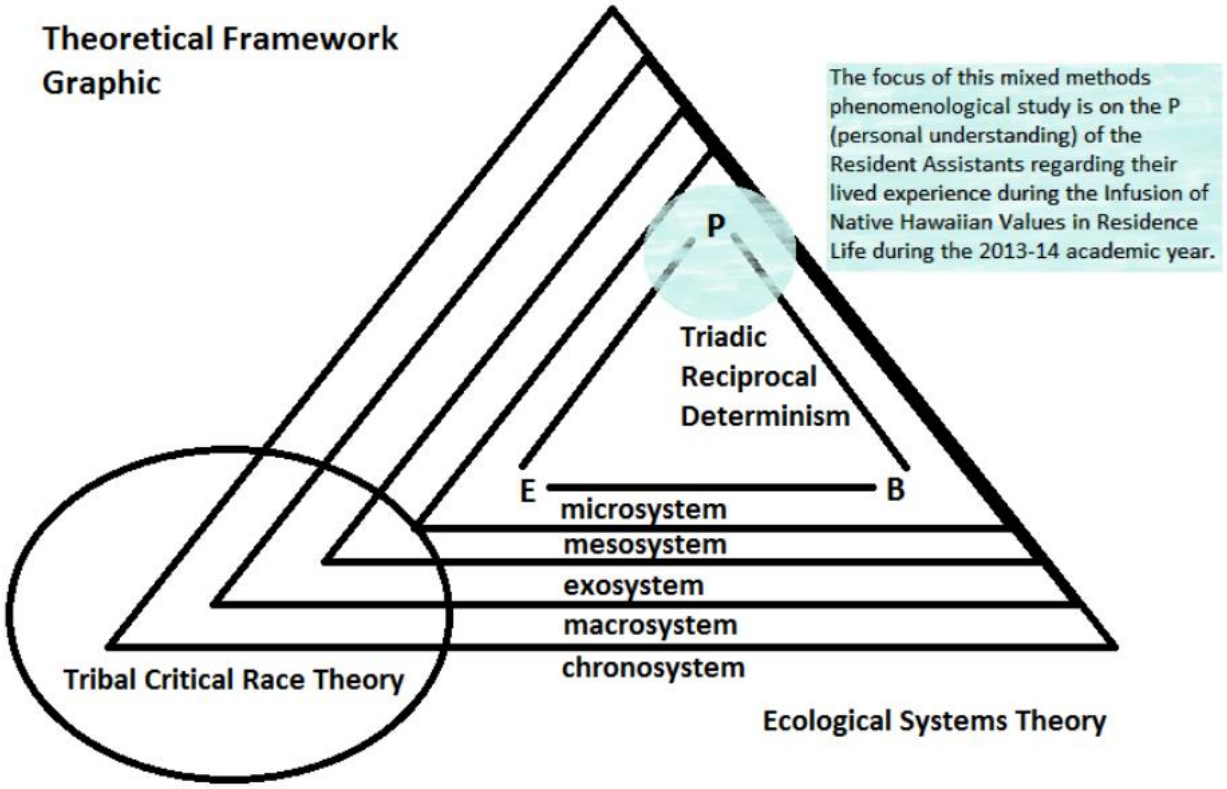


Figure 1. This figure expresses the theoretical lens through which the phenomenon was examined. The shaded region is the focus of this study (P): the learning experiences and personal understanding of the RAs, which were influenced by E (the social environment) and B (the behaviors conducted and observed). These three elements comprise Triadic Reciprocal Determinism (Bandura, 1989) and take place at the center of the Ecological Systems Theory or Ecological Model (Bronfenbrenner, 1995) where various layers of social interaction influence the learners' experiences due to participants within their microsystems, mesosystems, exosystems, macrosystems, and chronosystems. Brayboy's (2005) Tribal Critical Race Theory supported an explanation of the construction of the cultural context of E (the social environment) through the layers of the Ecological Model.

This mixed methods phenomenological study is comprised of four content elements. The first two laid the foundation of the RAs' learning experiences: the Interviews with Native Hawaiian Culture Stakeholders solidified working definitions of the values in the context of on-campus residential communities and the Documentation of the Redesign of the Training System and Programming Model detailed the steps that took place leading up to the infusion of Native Hawaiian values. The latter two content elements focused on the RAs' personal understanding. The comparative Pre- and Post- Training Survey Data were gathered before and after the RAs experienced the training system during the start of the 2013-14 academic year. This piece evidenced the initial alterations to personal understanding, which influenced the interactions between the individuals' behaviors and the social environment via the microsystem throughout the academic year. During the Interviews with the RAs at the conclusion of the 2013-14 academic year, RAs were asked to share their experiences with the infusion of Native Hawaiian values through the redesign of the training system and programming model; thereby expressing the phenomenon through the RAs' perspective.

Bandura's Triadic Reciprocal Determinism

The core of the theoretical perspective of this study is Bandura's Triadic Reciprocal Determinism (1989). This theory explained that learning takes place within the social environment due to the cyclical interactions between the learner's personal understanding, their behaviors, and the responses of those with whom they interact, which constructs the social environment itself. This theory specified that learning takes place continuously due to the continuous alteration of one's personal understanding through observations of behaviors within the social environment.

Through the phenomenon, the personal understanding of each RA was influenced by the redesign of the training system and programming model. The purpose was to define the expectations of the RA role within the on-campus residential environment through five Native Hawaiian values. This led to each RA's personal determinations, which were applied to their own behaviors and understandings of the behavioral intentions displayed by others through actions and reactions, thus becoming the social environment. A personal analysis of this environment was determined independently through each individual's understanding. The environment was understood through each learner's personal observations and was contributed to by each learner's behaviors. This constant process of Bandura's Triadic Reciprocal Determinism (1989) is graphically expressed by Figure 10.1 from Bee and Boyd's (2014) text on Lifespan Development (Figure 2) and is highlighted at the center of the theoretical framework for this project.

Figure 2. Bandura's Triadic Reciprocal Determinism Model

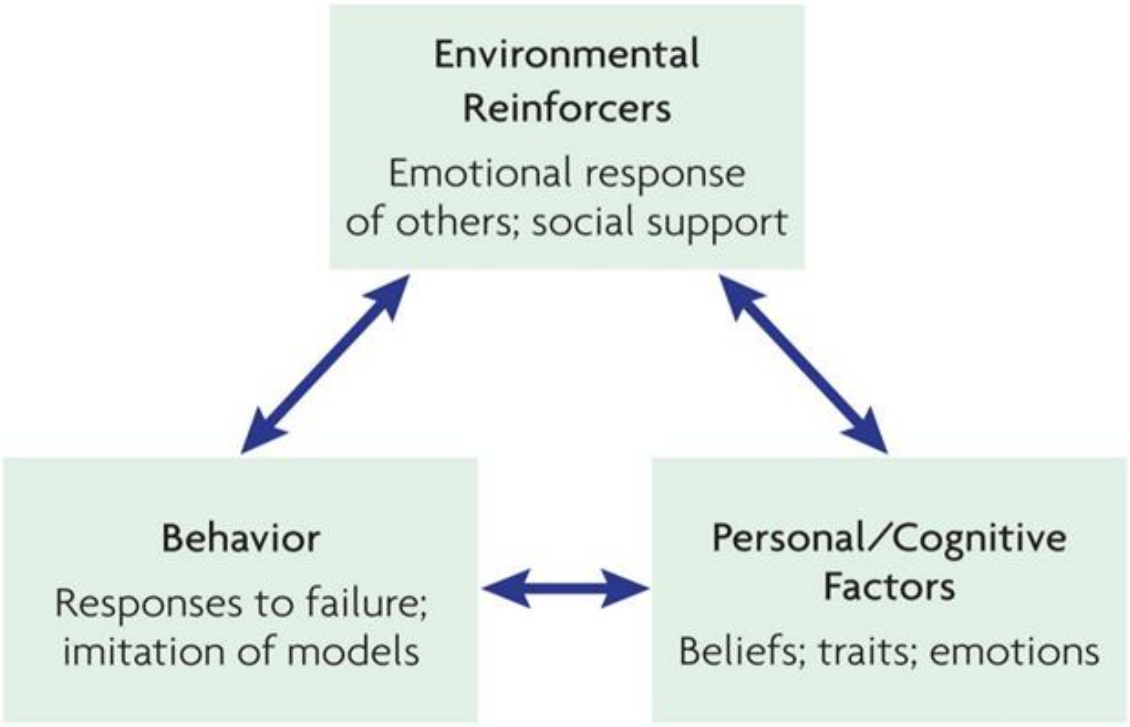


Figure 2. Bandura's Triadic Reciprocal Determinism Model graphic is Figure 10.1 from Bee and Boyd's (2014) text on Lifespan Development.

These cyclical elements were derivatives of Bandura's Social Learning Theory (1971), which stated that learning takes place within the social environment and is due to the individual's analyses of their observations requiring attention and resulting in the retention of information, or learning. As a traditionally trained educator, my greatest curiosity surrounding this phenomenon lay within the RAs' personal understanding of their experiences.

Personal Understanding of the Infusion of Native Hawaiian Values

As the researcher, I am most interested in the learners' personal understanding of their lived experience of the phenomenon. However, alterations in the learners' personal understanding did not take place independently. According to Bandura (1989), P (personal/ cognitive factors) interacted with B (behavior), which interacted with E (environmental factors), which interacted with P referred to as reciprocal causation or Triadic Reciprocal Determinism (shown in Figure 2.). "The P ← → B segment of reciprocal causation reflects the interaction between thought, affect and action. Expectations, beliefs, self-perceptions, goals and intentions give shape and direction to behavior," (Bandura, 1989, p. 2). Given that the RAs understood and incorporated the values of the ORL, these values would then be demonstrated in the interactions between the RAs and the residents of the community. Thereby the redesigned training system promoted the creation of an environment driven by a series of ethical concepts that were intended to be consistent throughout the on-campus residential communities.

Behaviors affect the environment and, in turn, the environment affects the individuals' behaviors. In this instance, the reflection of Native Hawaiian values, ideally, were to be felt by all residents within the on-campus community. As stated by Bandura, (1989), "The B ← → E segment of reciprocal causation in the triadic system represents the two-way influence between

behavior and the environment," (p. 3). The RAs' behaviors influenced the residential environment for all students living on campus.

"The E ← → P segment of reciprocal causation is concerned with the interactive relationship between personal characteristics and environmental influences," (Bandura, 1989. p. 3). The personal cognitive characteristics in this project were embodied by the depth of understanding and personalization of the meaning of the five Native Hawaiian values. The RAs influenced their environment at UHM through their interactions with their residents, their peers, and their supervisors. Ideally, the social environment had always been reflective of the values of the ORL; however prior to the 2013-14 academic year, these values had not been directly instructed and this expectation had not been explicit. By addressing their personal understanding of the ORL's values, the RAs' behaviors were expected to reflect the intentions of the department and to create a social environment that consistently demonstrated the ethical and moral standards of the ORL. I focused on the P element throughout this phenomenological study as is highlighted in Figure 1.

Triadic Reciprocal Determinism and the Microsystem

Triadic Reciprocal Determinism is considered the internal influencing structure on the learner in this study. According to Bronfenbrenner (1994), the microsystem consists of all of the elements in the individual's immediate environment.

> A microsystem is the pattern of activities, social roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively more complex interaction with, and activity in, the immediate environment. (Bronfenbrenner, 1994, p.39)

These elements of personal understanding and behavioral interactions all within the social environment relate to Triadic Reciprocal Determinism. Regarding this study, the developing individuals were the RAs and their microsystem included their residents (the 30-50 students they were responsible for), their RA peers, and their supervisors: RDs and ARDs within the context of the on-campus residential environment. Other members of the learners' microsystems may have included, but were not limited to professors, student peers, advisors, university staff members, family members, etc. During the interviews with the RAs, they discussed their impressions of the infusion of Native Hawaiian values in residence life at the conclusion of the first year of the phenomenon. The interactive P, B, and E elements within the microsystem structured the analysis of the phenomenon that encompassed the RAs' experiences.

The Ecological Model and Tribal Critical Race Theory

Tribal Critical Race Theory (TribalCrit) addressed the social environment while the Ecological Model separated the social environment into layers in reference to the learner. "Lumbee scholar Bryan Brayboy (2005) introduced Tribal Critical Race Theory (TribalCrit) to examine issues of Indigenous People in relationship to the United States and its laws and policies," (Writer, 2008, p. 3). For this study it was pertinent to apply both Bronfenbrenner's Ecological model as a more traditional theory in the field of education and TribalCrit as a more contemporary theory due to the unique environment. Both theories helped to explain elements influencing the experiences of the RAs. TribalCrit justified the transition from a Western to a Native Hawaiian values-based training system and programming model. The analysis and interpretation of the experiences of the RAs gained depth, relatability, and understanding due to considerations from both Bronfenbrenner's (1994) and Brayboy's (2005) overlapping theories as shown in Figure 1.

The mesosystem of the Ecological Model is comprised of "a system of microsystems" (Bronfenbrenner, 1994, p. 40). For the RAs in relation to this project, the mesosystem included peers, supervisors, supervisees, and administrators interacting to purposefully shape the social environment. Very few of these members were Native Hawaiian; however, many recognized the importance of this movement towards Indigenous ways of knowing and supported the transition to a Native Hawaiian values-based system. As noted by Brayboy, (2005, p. 429) "Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities." Some members of the mesosystem group were local citizens who were aware of the political state of the social environment while other members of the on-campus residential community, including many of the RAs' advisers, were from other locations in the continental United States. Although they were few in number, the Native Hawaiian group influenced the increase in awareness of the rise of Indigenous education protocol throughout the formal educational systems in Hawai‘i and consistently pursued the potential for change. Once members outside of the Native Hawaiian and local communities were made aware of the current political and social climate, many supported the changes. TribalCrit assists in the analysis of the perspectives of the peer RAs in their interviews.

The increase of Indigenous influence within the University system in Hawai‘i demonstrates the crossover between Tribal Critical Race Theory and the Ecological Model's exosystem. "The exosystem comprises the linkages and processes taking place between two or more settings, at least one of which does not contain the developing person, but in which events occur that indirectly influence processes within the immediate setting in which the developing person lives," (Bronfenbrenner, 1994, p. 40). Although the administrators of UHM did not necessarily have a direct influence on the RAs, their decisions had an impact on the social

environment. UHM recognized the history of the Indigenous people of Hawai‘i and determined that promoting a Hawaiian place of learning would be one of the goals the University's 2011-2015 Strategic Plan (University of Hawai‘i at Mānoa: Strategic Plan Working Group, n.d.). This philosophy continued and is applied today due to the writing and application of the University of Hawai‘i Strategic Directions, 2015-2021, "UH aspires to be the world's foremost Indigenous serving university and embraces its unique responsibilities to the Indigenous people of Hawai‘i and to Hawai‘i's Indigenous language and culture," (University of Hawai‘i at Mānoa: Strategic Planning Committee, 2015, p. 8). The emphasis of recognizing the Indigenous culture by the exosystem stemmed from an understanding of the history of Hawai‘i.

An explanation of the environment of the exosystem could not be separated from the influence of TribalCrit as it stated "Governmental policies and educational policies towards Indigenous peoples are intimately linked around the problematic goal of assimilation," (Brayboy, 2005, p. 429). UHM recognized the history of assimilation philosophies within the former educational policies in Hawai‘i and intended to positively and proactively address some of those issues. Within the last hundred years, the policies regarding education in Hawai‘i went through a phase of acculturation via Western influence. It was during this period in history that the University system in Hawai‘i was established. However, in recent years there has been a strong political movement to reverse those effects. As a result: the University system influenced the restructuring of the RAs' training system and programming model. By understanding the context in which the phenomenon took place, the analysis and interpretation of the various perspectives of the RAs becomes clearer.

The RAs' macrosystem: the general patterns within the environment's culture, contained multiple influences due to the uniqueness of Hawai‘i. TribalCrit noted that "Colonization is

endemic to society," (Brayboy, 2005, p. 429). Hawai'i colonization was, historically speaking, relatively recent. In the RAs' macrosystem there were political influences from the colonial cultural element, from the various immigrant populations, and from the Indigenous people. These groups affected the greater cultural environment embracing UHM. Without a supported explanation from these theories, the adoption of a Native Hawaiian values-based training system may not have seemed appropriate.

The macrosystem in Hawai'i recognized its recent history of conflict and emphasized a universal promotion of the Indigenous culture in education. "Hawai'i's public education system should embody Hawaiian values, language, culture and history as a foundation to prepare students in grades K-12 for success in college, career and communities, locally and globally," (State of Hawai'i Board of Education, 2014). This policy was opposite to the policies in place when Hawai'i was declared the fiftieth state of the United States of America in 1959. The dynamic changes at work within the macrosystem of Hawai'i had a significant impact on the creation of this project and on how the interviews with the RAs were analyzed and interpreted.

The chronosystem of the Ecological Model addressed the changes that were not only experienced by the learner, but by the collective environment over time (Bronfenbrenner, 1986, p. 724). Understanding the changes to the cultural climate over time allowed for a degree of empathy and understanding of the various perspectives of the RAs as their own cultural backgrounds were taken into account. Some students were Native Hawaiian and their views on the infusion of Native Hawaiian values were anchored in a different perspective from the local students, which was different from the students who grew up in the continental United States. Regardless of the responses of each RA, some significant themes arose through this study, which could not have been understood without the depth contributed by these theories. These theories

structured the context in which this phenomenon took place and supported the interpretation of each element of this study.

Values -based, Morals-based, and Ethics-based Education

Prior to this study, there have been a wide range of values-based applications in the education field. Many of these earlier projects were conducted using Western values within a Western education environment. Values are culturally contextual and due to the variation of individuals within an educational system, the values chosen to represent the collective may be more familiar to some than to others. An example program in Cooley's (2008) study of North Carolina, the Character Education curriculum (a values-based education concept), claimed a series of 'universal values' including: courage, good judgment, integrity, kindness, perseverance, respect, responsibility, and self-discipline. Although the values and definitions chosen were common to the environment's context, they were culturally bound and could not be considered universal. For example, the value of courage as defined in the Western context is following one's own conscience rather than adhering to the crowd. This may have been familiar for students from North Carolina, however the students of immigrant families did not hold this definition in such high esteem and instead conceptualized the value of courage as standing with or representing the collective in the face of adversity between groups (Cooley, 2008).

When teaching a series of values, Lickona (1996) addressed the importance of direct instruction through lessons and indirect instruction through modeling to provide a variety of experiences from which students had the opportunity to learn values. The United States Air Force Academy used this construction to further three aspects of moral development in their students: forthright integrity, service before self, and excellence in all one does. "[Cadets] are trained on character explicitly and implicitly in all their spheres of experience at the academy:

military training, academic curriculum, leadership training, athletic participation, chaplaincy, volunteerism, and so forth" (Berkowitz, 1999, p. 18). Berkowitz (1999) explained that the United States Air Force Academy focused on teaching values to their students through both direct and indirect instruction in an effort to set up a specific cultural environment and applied these values to every aspect of the student experience as was defined and modeled by the administration.

Values-based instruction has long-term implications. A study of the effects of a five-day residential program hosted by North Bay Adventure Center found that urban students displayed significant growth regarding values development, including self-confidence, leadership skills, communication and teamwork in addition to environmental stewardship and sustainability, over both the short-term (immediate results) and the long-term (three-months post event) (Stern, Powell, Ardoin, 2011). Similar to this experiment, the primary training event for the RAs at UHM in the Fall of 2013 consisted of an in-depth two-week long training series prior to the start of the 2013-14 academic year with the intention that the knowledge gained from that training would be retained and embedded.

Marshall, Caldwell, and Foster (2011) suggested that moral development was relationship based and that relationships were created through positive interactions. At UHM, the two-week long training series was, in part, designed to promote the development of positive relationships between and among members of the ORL, while Native Hawaiian values were being taught and modeled by peer RAs and the professional staff members within the ORL. Just as Bandura (1978) proposed, students learned through interactions between their understanding, their behaviors, and the social environment. Fenstermacher, Osguthorpe, and Sanger (2009) found that in order to most effectively teach values, the instructors needed to demonstrate those values

by modeling appropriate actions or behaviors. In our case, many of the professional staff members had worked for the ORL throughout the previous year and had been an integral part in the development of the Native Hawaiian values-based training system and programming model for the RAs. They were familiar with expectations of the ORL, as instructors, they were to demonstrate the values through their actions, thereby influencing the learning experience of the RAs and the overarching on-campus residential community culture.

Values-based education has been applied to RA training systems in other locations. According to a study completed at Boston University, the focus on values education for RA training was first inspired by the university's motto of "Learning, Virtue, and Piety" (Healea, 2006). They created a set of specific learning outcomes that addressed university-wide concerns and used materials that directly related to the students' experiences. The RAs were exposed to applicable literature. They explored the literature through the lens of their predetermined values and applied what they had learned to their daily encounters within the on-campus residential context (Haelea, 2006). The methods and content were intentionally chosen to reflect the predesigned cultural environment. In the same way, for this study, culturally relevant values were chosen by members of the ORL and the redesign of the training system and programming model were intended to apply those values as a filter for decision making, which was modeled in multiple ways through each training session. In addition, Native Hawaiian values were exemplified through the activity choices incorporated into the training system. Through this process, a specific cultural environment was intended to develop.

Values and Conflict within Education

Values, morals, and ethics provide purpose and structure to the social environment. They explain behavioral expectations and set parameters for what is acceptable and what is not

acceptable. The derivations and definitions of values flow throughout all individuals' actions within each cultural context. When cultures collide, values instruction through formal education is a common method for people of the colonizing cultural group to indoctrinate people of the indigenous group. Values-based cultural conflicts are common during events of colonization. Tribal Critical Race Theory explains colonization as endemic to any society and that this has a significant impact on the educational system with the general end goal by the colonizing group of assimilating Indigenous peoples (Brayboy, 2005).

As Bandura (1978) explained: learning takes place through the interactions among the environment, our personal understanding, and our behaviors within our environment. By altering the learning environment for students, the colonizing entity heavily influences the future of a culture, especially through language. The expansion of Western thought and philosophy spread throughout the world due to colonization efforts focusing on education and language. In recent times, wide sweeping efforts by citizens in many locations have taken place to return to the cultural philosophies of the Indigenous peoples prior to Western colonization. These processes are referred to as decolonization and often correlate with cultural revitalization.

Aotearoa (New Zealand) has exemplified Indigenous cultural revitalization. A driving element of this was a purposeful alteration to the educational system highlighted by a philosophical infusion of traditional Māori (the Indigenous people of Aotearoa) beliefs and languages (Smith, 1999; Smith, 2000). When the educational system was Westernized in the mid-1800s, "Educational policies for Māori were to reflect settler views about what non-European populations should be taught in order to bring them into line with accepted European societal norms," (Matthews, 1999, p. 340). In Aotearoa, the te reo Māori (Indigenous language of the Māori people) became a minority language by the mid-1800s after colonization by

England and was filtered out of school curriculum. After coming close to extinction, te reo Māori was recognized and made an official language of Aotearoa in 1986, the same year New Zealand gained full independence through the British Parliament's passing of the Constitution Act 1986. By 2013 te reo Māori was fluently spoken by 21.3% of the Indigenous population and 3.7% of the total population (Te Ara, n.d.).

The instruction of Indigenous language has been used as a springboard from which decolonization has taken place. For example, Ireland also experienced colonial rule by England. In spite of 800 years of English colonialization, in the western regions of Ireland (where the land itself is rougher and less appealing) the resident population retained their language and various elements of their Indigenous culture. This dedication to and continuity of their Indigenous culture was a contributing factor to the Republic of Ireland's independence in 1921. Upon gaining independence, one of the first mandates by the new government of Ireland was to require Irish (the native language of Ireland, commonly referred to as Gaelic) to be taught in schools and posted foremost on all governmental signage (Coohill, 2005). In a similar situation to Ireland, the geographical regions of Hawai‘i that were more difficult for colonizers to reach retained their language and cultural elements over time.

Language serves as the medium by which culture is embedded within every interaction. The revitalization of Indigenous languages serves to promote positive connections with culture and increase a value of self among Indigenous students (Charles, 2009; Luning, 2010; Pease, 2004). A number of studies have explored the challenges of operating through Indigenous values and language in post-colonial environments (Doerr, 2009; Matemba, 2010).

Botswana, one of the only non-impoverished countries in the African continent, has included morals education within the national school curriculum (Matemba, 2010). Although

the official language of business is currently English, most of the population continued and continue to speak one of the native Bantu languages. Prior to colonization, the Indigenous system of education taught Indigenous cultural values. In the mid-1870s, representatives of Christianity arrived and missionaries quickly took over the educational system, teaching a new set of morals and values, many of which were similar to those taught in the Indigenous system. Once independent, there were many issues regarding a rejection of the imposed series of morals and values regardless of any parallels to the original series. In 1966, Botswana became independent, and in the 1970s a morals-based curriculum was adopted that emphasized the Indigenous values, which left a positive influence on the people and an intended distance from the previous focus of the anti-colonial culture's value set. A series of educational reforms over decades, including moral education, has led to an economically stable country (Matemba, 2010).

There is a global history of influence in the education field from colonization. "Governmental policies and educational policies towards Indigenous peoples are intimately linked around the problematic goal of assimilation," (Brayboy, 2005, p. 429). Often education is a primary focus of governments intending to assimilate an Indigenous people in an attempt to create consistency in the newly imposed culture; however, indigenous students often struggle within these new systems.

Values and Conflict within Education in Hawai'i

As discussed in Tribal Critical Race Theory (Brayboy, 2005), colonizing people have used educational systems as tools for acculturation. Soon after the government of the Kingdom of Hawai'i was overthrown in 1893 by citizens of the United States, Act 57 was passed which encouraged the centralization of schools and the devaluing of ethnic cultures within them (Benham & Heck, 1998). "The eradication of ceremony, identity, culture, and language that lead

to the dysfunctional character of Native Hawaiians would also be the same journey that Native Americans travelled. The driving ideology was to replace Native thinking with Western thinking," (Benham & Heck, 1998, p. 103). Through this cultural overthrow, the values and language represented in the educational system changed to reflect Western philosophies.

In Hawai‘i, children were reorganized into grade levels by age to reflect the Western structure instead of traditional groupings by ability level. The former Native Hawaiian educational system focused on the obligation and responsibility of identifying and developing talents to a point of excellence on behalf of the community while the Western system emphasized long-term future rewards by retaining information in a standardized curriculum. The teacher-student relationship changed from close observation by elders and extended family to education from external agencies (e.g. teachers who may not necessarily be known to each child prior to the start of the academic year). Although both cultures value hard work and tasks completed, at that time the Western work system was structured in ten hour days, six days a week regardless of work quantity while the Native Hawaiian system promoted collaborative efforts to complete tasks regardless of the time constraints (Benham & Heck, 1998).

As explained by Bandura (1989) students learn through their social interactions between and among those in their environment. After colonization in Hawai‘i, students learned English and Western values at school while ‘Ōlelo Hawai‘i (the Indigenous language of the Native Hawaiian people) was outlawed in schools. This modeled the American policy towards American Indian languages in the continental US. These now overturned policies and additional factors manifest themselves in achievement gaps (significant differences in standardized test scores when comparing collective groups) between Native Hawaiian students and other ethnic

groups in Hawai‘i (Institute of Education Sciences, National Center for Education Evaluation and Regional Assistance, 2011).

Native Hawaiian students represent 27% of the population of school age children in Hawai‘i. Over the past decade, research has shown that Native Hawaiian students who attend culture-focused charter schools out perform their peers in traditional public schools (Kamehameha Schools, 2014). However, students in culture-focused charter schools did not perform as well on standardized tests as students from other ethnic populations in Hawai‘i. The growing emphasis on Native Hawaiian values within the education field and recognition of Native Hawaiian ways of knowing support the closing of this achievement gap. In addition, fostering a positive cultural identity reinforces self-esteem and resilience in children (Kamehameha Schools, 2005). Thereby the application of Native Hawaiian values within the context of on-campus residential communities can support positive outcomes for students.

The University of Hawai‘i at Mānoa’s Strategic Planning Committee for 2011-2015 recognized UHM’s placement within the Native Hawaiian culture, referred to as the host culture. As part of UHM’s vision the first goal stated was to: “Promote a Hawaiian Place of Learning,” and part of the third goal: “Increase appreciation and understanding of cultural expression in Hawai‘i and the Asia-Pacific Rim,” (University of Hawai‘i at Mānoa: Strategic Plan Working Group, n.d., p. 6). These goals highlight the intentionality of UHM to recognize and incorporate the host culture within the learning environment. Part of the fourth goal: “Implement processes to promote a Hawaiian Sense of Place,” (University of Hawai‘i at Mānoa: Strategic Plan Working Group, n.d., p. 6) was addressed in the RA training system and programming model as well. “The significance of Mānoa as a campus physically and conceptually grounded in Native Hawaiian knowledge and values cuts across each of our strategic goals,” (University of Hawai‘i

at Mānoa: Strategic Plan Working Group, n.d., p. 5). By these statements, the University supported the revitalization of the Native Hawaiian culture and recognized the significance UHM's geographic location and place.

The ʻĀina of the University of Hawaiʻi at Mānoa

In Native Hawaiian culture, the land (ʻāina) is greatly significant and is held in the highest of esteem. "At the core of every Hawaiian's values is the notion of *mālama ka ʻāina,* meaning to care for and live in harmony with the land" (Nelson, 2008). The stories about the ʻāina both explain the history and foreshadow the future of each place. UHM's campus reflects the relationship between the Native Hawaiian culture and the ʻāina. The history of each of the residence halls (buildings within which UHM students live throughout the academic year) has evolved into a structure that anchors thousands of students' memories of university life. It is in this environment that this phenomenological study is set and due to the cultural historical significance of the ʻāina I have included a brief description of one of the legends, the geologic structure, and the recorded history of the place.

The ʻāina upon which the residence halls have been constructed is within the Kona district and is located in the Ahupuaʻa Mānoa (Sterling & Summers, 1978), which was originally part of the Ahupuaʻa Waikiki (Soehren, n.d.). An ahupuaʻa is defined as subdivision of land. The word mānoa is translated as "stream" (Pukui, Elbert, & Mookini, 1974) or as "wide or vast" (Sterling & Summers, 1978). The ahupuaʻa where UHM is located is named after the many or vast quantity of small subterranean and surface streams that are naturally occurring in the ʻāina. There are twenty-one residence halls on UHM's campus. Eighteen are located in Lower Campus, two in Upper Campus, and one is off-campus just beyond the athletics facilities (Figure 3.).

Figure 3. Map of the University of Hawai‘i at Mānoa Campus

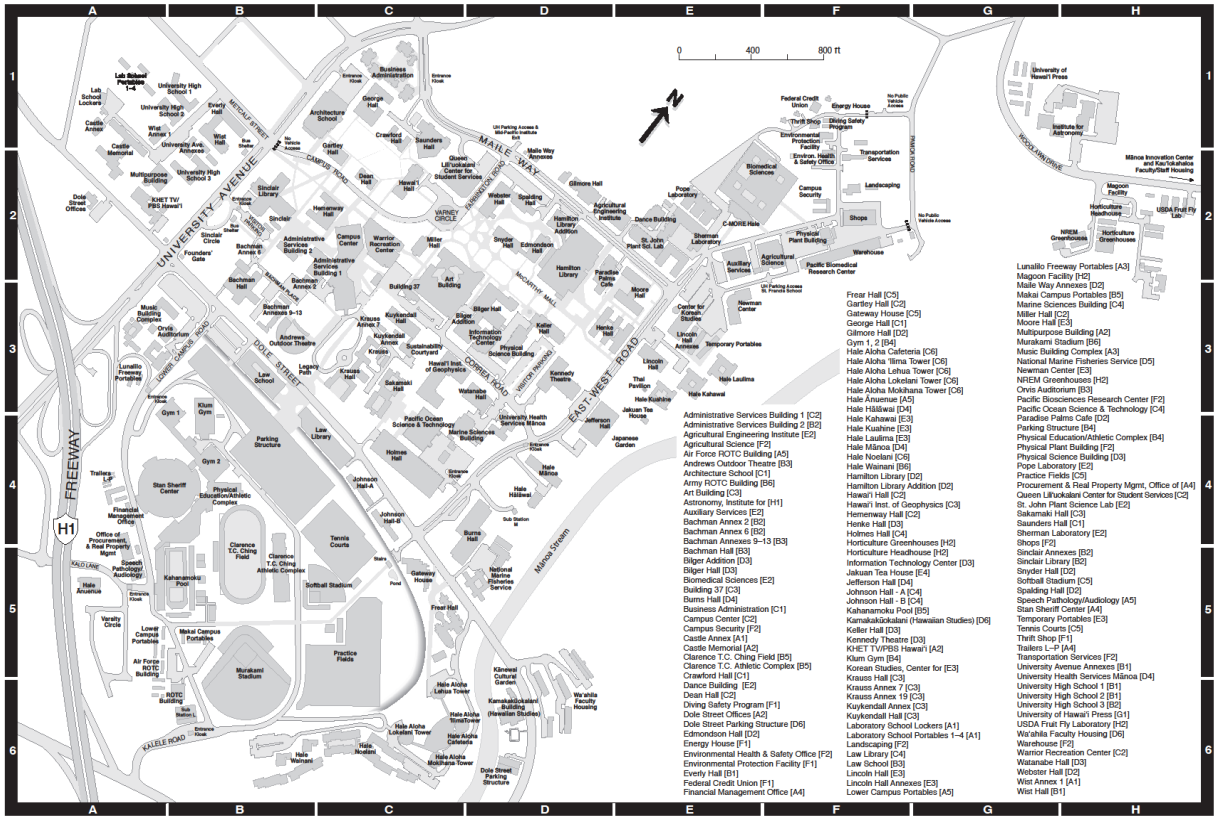


Figure 3. This is a map of the University of Hawai‘i at Mānoa’s Campus. Lower Campus is referred to as the section south of Dole Street (makai or ocean-side) while Upper Campus is north of Dole Street (mauka or mountain-side). Two residential halls are located in Upper Campus: east of the East-West Road along Mānoa Stream. Eighteen residence halls span Dole Street. Ānuenue is located southwest of the Duke Kahanamoku Aquatic Complex and borders the H1 freeway. Retrieved from: manoa.hawaii.edu.

An understanding of the legend of the ʻāina was vital because as Brayboy (2005) explained in Tribal Critical Race Theory: oral histories are extraordinarily important to Indigenous peoples and the Native Hawaiian people closely link identity to the ʻāina. One of the stories of the ʻāina describes Kamapuaʻa's encounter with two beautiful women (Pukui, Elbert, & Mookini, 1974). Kamapuaʻa, "hog-child," is associated with the god Lono in Hawaiian mythology and is best known for his pursuit of Pele (the goddess of fire, lightning, wind, and volcanoes). When he came upon Kamōʻiliʻili (an area of ʻāina where UHM is now located) he saw two beautiful women. Upon recognizing him, the women fled and vanished. In this place he changed himself into a great pig and rooted up the stones, digging for one of the women through layers of petrified coral. Suddenly, a flood of water forced Kamapuaʻa to cease his pursuit. The goddess had opened an underground door and released water in order to escape. The other goddess did the same and in those spaces sit two wells referred to as "The wells, or fountains of Kamapuaʻa" (Sterling & Summers, 1978). Interestingly, this story of women being pursued by men is often reflected in the daily interactions of the students currently residing in the halls. Native Hawaiian legends explain both the past and the future fate of the people.

The formation of the ʻāina on which the halls rest is referred to in geologic terms as a karst. The ʻāina where UHM sits is part of a larger formation called the Mōʻiliʻili Karst (Halliday, 1998). "Karst is a landscape formed from the dissolution of soluble rocks including limestone, dolomite, and gypsum. It is characterized by sinkholes, caves, and underground drainage systems," (The University of Texas at Austin: The Environmental Science Institute, n.d.). Both surface and subterranean streams flow through the petrified coral (limestone) in this area. As is common with karst structures, the water draining through the area creates

subterranean tubes, lakes, and caves that leave the ʻāina prone to collapse. This may explain how the goddesses disappeared into the rock leaving streams flowing behind them. The story may have been told to raise awareness of the dangers of wandering about this space. The legends associated with the ʻāina directly reflect the characteristics of a typical karst.

This story also foretells the fate of the ʻāina in the line, ʻa great pig and rooted up the stones.' Before the construction of UHM's residence halls, the Mōʻiliʻili Quarry existed in the space. Epheline-meililite basalt, called "Blue rock," was excavated from the site for use as construction materials. Much of the rock that was excavated can be found across all of Oʻahu and the neighboring islands. The first recorded ownership of the ʻāina was by Victoria Kamāmalu through 1866. From that point, it quickly passed down through many parties until the ʻāina became a part of the Bishop Estate after the death of Bernice Pauahi Bishop. The Mōʻiliʻili Quarry was in operation until its exhaustion in 1949. In 1953, the ʻāina was acquired by UHM for the purpose of constructing athletics facilities (Ebisu, 1983). Many of the residence halls sit at the edge of this now empty quarry. In all, the oral traditions reveal a great deal of truth.

The on-campus residential facilities at the UHM highlighted the pool of political influence present in Hawaiʻi at the time of each building's construction. As with other university constructions, each of the residence hall's names was significant and symbolic. Some of the facilities were termed with Western names, referring back to individuals and their accomplishments on behalf of UHM while the other facilities hold Hawaiian titles referencing the beauty and elegance of the ʻāina of Hawaiʻi.

The early buildings were constructed during the political movement leading up to statehood and hold politically representative names: Frear in 1952 and Johnson in 1958. The following building, the International Gateway House, was constructed as a bridge between East

and West in 1962. On Upper Campus, Hale Kahawai was built in 1964 and Hale Laulima in 1968. This was followed by the four Aloha Towers: two in 1970 and two in 1971 each of which was named for the flowers that represent each of the largest and most populous islands in Hawai‘i. The last of the current facilities were completed the late 70’s: Hale Noelani in 1977 and both Hale Wainani and Hale Ānuenue in 1978.

Mary Dillingham-Frear Hall was built in 1952. The hall’s namesake served on the University of Hawai‘i, Board of Regents for twenty-three years and the building originally housed 144 women. It was used through the early 2000s and then sat empty for years (Student Housing Services at the University of Hawai‘i at Mānoa, n.d.). In 2006 the building was demolished and in 2008 a new hall opened. The new Frear Hall was a coeducational facility housing 810 students and has a LEED certification stating its high degree of energy efficiency. The history of the building’s use and the sustainability efforts of the university were both taken into serious consideration when the new hall was designed ([RD Kapena], personal communication, February 3, 2014).

The Johnson Halls were named after John Alexander Johnson, Jr. He was a leader at the university before the start of the Second World War (University of Hawai‘i at Mānoa Library, n.d.). After he died in combat at the Battle of Cassino in Italy, the ‘āina on which the Johnson Halls currently sit was used to house veteran students on the G.I bill in a barracks style living structure. The Johnson Halls were originally built in 1958 and were renovated in 2010 (Student Housing Services at the University of Hawai‘i at Mānoa, n.d.). The renovation process caused a great deal of debate as the Johnson Halls are considered historically significant. Thereby, instead of an entire demolition and reconstruction, it was determined that the original structure would

stand and the renovations would focus on updating fire safety codes and aesthetics ([RD Kapena], personal communication, February 3, 2014).

The International Gateway House was originally constructed in 1962 and closed for the 2011-2012 academic year for renovations. The intention of the building was to bridge East and West together through housing. It sits at the juncture of Dole Street and East-West Road and was intended to house graduate students through its collaborative spaces. Gateway was reopened in August of 2012 when Chancellor Tom Apple and Governor Neil Abercrombie spoke of its history and purpose of being the first co-educational dormitory hosting graduate students.

"Hale" translates to 'house' or 'home' in ʻŌlelo Hawaiʻi. Hale Kahawai, Hale Laulima and Hale Kuahine were constructed in the 1960s. Kahawai, meaning 'house by the stream,' originally housed 140 female students and Laulima, 'cooperation or working together,' built identically, housed both male and female students. The third building was once owned and operated by the same system, but is now run by the East West Center along with Hale Mānoa and Lincoln Hall. The East West Center is an independent, public, nonprofit organization created with the purpose of building relationships between the United States and Asia through collaborative study (East West Center, n.d.). Many of the students living in on-campus residencies through SHS have close ties with the East West Center.

The Aloha Towers consist of four cylindrical buildings designed to promote social interaction. They house the first-year students and were named after the official flowers of the four most populated Hawaiian Islands. Hale Aloha Lehua and Hale Aloha ʻIlima were constructed in 1970 and represent the flowers of Hawaiʻi and Oʻahu, respectively. Hale Aloha Mokihana and Hale Aloha Lokelani were built in 1971 and named for the flowers of Kauaʻi and Maui, respectively (Student Housing Services at the University of Hawaiʻi at Mānoa, n.d.). The

four towers hosted a large-scale programming series each year termed the Kukui Cup. The contest was structured around educating first-year students on concepts such as sustainability and efficient energy use. The emphasis on sustainability echoes in the intention of *mālama ka ʻāina*.

Hale Noelani, a co-educational apartment-style living space, housed 524 students. The name means ‘heaven mist’ in ‘Ōlelo Hawai‘i and may be due to the mist coming from Mānoa Stream which runs behind the series of buildings (Student Housing Services at the University of Hawai‘i at Mānoa, n.d.; Pukui, Elbert, & Mookini, 1974). Hale Noelani’s construction in 1977 was followed by that of Hale Wainani, another apartment style series. In ‘Ōlelo Hawai‘i, Hale Wainani translates as ‘house of beautiful water,’ named for the stream running behind the facility. The ‘āina on which these buildings sit was taken on the principle of eminent domain for use by the university ([RD Kapena], personal communication, February 3, 2014).

Hale Ānuenue, translating to ‘house of the rainbow,’ was built just off campus outside of the athletics facilities. The building was purchased by the football booster club in 1978 and was originally managed by the athletics department for the purpose of housing the Rainbow Warrior football team (Student Housing Services at the University of Hawai‘i at Mānoa, n.d.). A few short years after its construction, management and ownership of the building was given to the SHS department. This transfer was due to the challenges encountered by the athletics department in the management of the building and it was determined that the building should be turned over to a department with a higher degree of expertise ([RD Kapena], personal communication, February 3, 2014).

Today, over 3,600 undergraduate and graduate students, approximately 24% of the full-time students attending the UHM live in on-campus residential communities. In total, there are approximately 20,500 students and around 15,000 are considered full-time. At the time of this

study, students claiming Native Hawaiian ancestry comprised approximately 15% of the student body (The University of Hawai‘i at Mānoa: Institutional Research and Analysis Office, 2015). Due to the population data, it can be assumed that the majority of students at UHM were not raised within the Native Hawaiian culture. Thereby, when studying the influence of Native Hawaiian values-based training system and programming model in residence life, we can assume that the majority of the RAs may be unfamiliar with the five values representing the ORL: aloha, mālama, ‘ohana, kuleana, and po‘okela.

A Brief History of the Hawaiian Islands

The redesigned RA training program included a brief explanation of the history of the Native Hawaiian people, which was intended to lead to a deeper understanding of the meaning of the Native Hawaiian values representing the ORL. Bronfenbrenner (1986) explained the importance of understanding history over time, defined as the chronosystem layer of the Ecological Model. Gaining an understanding of the history of Hawai‘i leads to a greater depth of understanding of the social environment in which this project occurred.

The settling of the islands of Hawai‘i took place around A.D. 700. The Polynesian peoples arrived by canoe bringing a variety of flora and fauna with them and were self-sustaining until the arrival of Westerners. In 1778, British Captain James Cook, leading a series of research vessels, came across the Hawaiian Islands. This began a series of cross-cultural encounters including a variety of political and economic clashes and the introduction of infectious diseases. These cross-cultural encounters had a significantly negative influence on the Indigenous people contributing to the loss of an estimated 50% of the population within a quarter century (Schmitt, R., 1977). The Native Hawaiian population hit an estimated low point of approximately 40,000

members at the time of the overthrow (1893) from a projected estimate of 683,000: an approximate 94% decrease in population before Western contact (Goo, 2015).

In 1810, King Kamehameha I, with help from new weapons and European advisers, united the eight largest Hawaiian Islands. Upon his passing soon after, King Kamehameha II, under the influence of Ka‘ahumanu and Keopuolani (King Kamehameha I’s favorite wife and sacred wife, respectively) abolished the Kapu system in 1819, which was the series of religious and economic laws that had been ruling the ‘āina. Protestant missionaries had arrived and brought Christianity with them replacing the religious aspect of the Kapu system while a Western governing style replaced the prior economic structure.

Additional Western philosophies were soon adopted including the concept of land divisions and ownership. King Kamehameha III enacted the Great Māhele in 1848 where the ‘āina was divided, allowing foreigners and missionaries to purchase pieces. The head of the monarchy passed through the dynasty until 1872 when King Kamehameha V died leaving no successor. In the Western style, a vote was held resulting in William Lunalilo as the next ruler. Following his death, another vote was held where David Kalākaua ran against Queen Emma, King Kamehameha IV’s wife. When David Kalākaua won the leadership role, he brought back many of the Hawaiian traditions, which were considered in contrast to the new practices of the sugar plantation owners and the descendants of the original missionary families who were the rising power. By 1873, the Treaty of Reciprocity allowing for duty-free trade for the sugar growers in exchange for the exclusive use of Pearl Harbor for the United States of America was in place. Upon realizing the lack of financial benefit of the treaty to the Native Hawaiian people, Kalākaua intended to negate the contract and was forced by the business owners to sign the 1887 Constitution of the Kingdom of Hawai‘i also termed the Bayonet Constitution.

The Bayonet Constitution stripped the monarchy of its power, relinquishing it to the cabinet and gave voting rights to white, male-land-owners, mirroring the political influences of the continental United States. Upon the death of Kalākaua in 1891, Queen Liliʻuokalani attempted to create a new constitution, but was betrayed by her cabinet. At that time, the Committee of Safety, a group of white, male-land-owners, plotted the overthrow of the Hawaiian government with support from U.S. troops. On January 17, 1893, Queen Liliʻuokalani relinquished power to the government of the United States of America instead of to the Committee of Safety with the intention that the country be restored to independence at a point in the future. Stanford Dole was placed as the President of the Provisional Government. After a failed attempt at a revolution, Queen Liliʻuokalani was arrested for treason and many Hawaiian people were arrested and imprisoned. In trade for the lives of the revolutionists, Queen Liliʻuokalani abdicated the throne resulting in the creation of the Republic of Hawaiʻi. In 1898 the Republic of Hawaiʻi was annexed through a joint resolution of the United States Congress and became the Territory of Hawaiʻi with Stanford Dole as the first Governor. In 1959, Hawaiʻi became its fiftieth state with 132,773 "yes" votes of a total voting population of 381,859 and a low voter turn-out (Statehood Hawaii, 2009). Although Hawaiʻi is one of the states of the United States of America, the Indigenous Native Hawaiian culture lives on through the people.

In 1993, the United States formally recognized their part in the colonization of the Hawaiian Nation and the ongoing effects of these events through United States Public Law 103-150, known as the Apology Resolution:

> [The law] acknowledges that the overthrow of the Kingdom of Hawaiʻi occurred with the active participation of agents and citizens of the United States and further acknowledges that the Native Hawaiian people never directly relinquished to the United States their

> claims to their inherent sovereignty as a people over their national lands, either through the Kingdom of Hawai‘i or through a plebiscite or referendum, (U.S. Public Law 103-150 (107 Stat. 1510)).

Through this resolution, the Kingdom of Hawai‘i was formally recognized as a separate entity; thereby the U.S. acknowledged the history of conflict and recognized the value of the Native Hawaiian language and culture.

Place and Identity in Hawaiian Culture

The concepts of place (the physical geography) and identity (the construct of the people) of Hawai‘i should not be addressed independently as these two concepts had never been viewed as separate by the Indigenous population. “Native Hawaiians are genealogically connected to ka pae ‘āina Hawai‘i as both the ancestral homeland and the elder sibling of Hawaiian aboriginals in traditional belief systems,” (Kana‘iaupuni & Malone, 2006, p. 281). Since ancient times, the Kānaka Maoli (the Native Hawaiian people) have addressed ka pae ‘āina (the Hawaiian archipelago) as one would address a matriarch or patriarch: as the provider of wisdom and sustenance, as a guide and partner throughout daily life, as a piece of themselves. As explained by Hall (2005), “The Indigenous conception of Hawaiian identity is very different. Hawaiian identity lies in a genealogical relationship to ‘aumākua (ancestral spirit), ‘āina, and kānaka (other Hawaiians),” (p. 405). The connection between identity and place has not only been described within historical accounts of Native Hawaiian mythologies, but rather has been noted in literature as a current way of life. Hawaiian identity is cultivated as one would cultivate the ‘āina to produce sustenance. Instead of viewing the land as a tool, which is common within a Western philosophy, the ‘āina is viewed as a partner and the relationship is to be intentionally developed.

In Hawaiian culture, identity is not simply declared; rather its depth is developed within each individual over time due to the individual's daily life choices. Linnekin (1983) described this daily dedication to creating an in-depth relationship with place and developing identity as purposeful in her article regarding an individual she encountered during her field experience. "This individual cultivates her Hawaiian identity, she exemplifies the imitation of tradition: a deliberate self-definition according to a model of Hawaiianness," (p. 244). The individual she described focused her choices each day on representing her culture and living out defined values through her relationships with others, her respect and care for the ʻāina, and her recognition of those who came before her. In Hawaiʻi, identity is intentional and seamlessly connected to place.

The connection between identity and place is also evident in the perspectives of various researchers. Kānaka Maoli and researchers who are local to Hawaiʻi refer to the ʻāina with gender pronouns while continental researchers (those from the U.S. continent) refer to the land as an object. For example, in one article the significance of Kahoʻolawe was discussed. Although in historical accounts, the island was considered taboo, it serves as a symbol of the sovereignty movement in the current political climate. Linnekin explained that Kahoʻolawe had been used as a training ground and bombing range by the United States military during World War II. As an outside researcher, she described the land as one would reference an object, "In 1918 Kahoolawe was leased as a cattle ranch until confiscated for use as a bombing target . . ," (Linnekin, 1983, p. 248). However, within her text in order to detail Kahoʻolawe's symbolism, she cites researchers from within the Hawaiian culture. These researchers personified the island when they discussed the intention of the people to restore the island's health: "They learned and now share with us

aloha ʻāina – how they give to Kahoʻolawe and how she gave to them in return her *mālama* ("care"), her *aloha*, and her *ʻāina*," (as cited, Ritte and Sawyer, 1978, p. 2).

The connection between place and identity has been recognized by a number of researchers in a number of different facets. "Place is intertwined with identity and self-determination of today's Native Hawaiians in complex and intimate ways," (Kanaʻiaupuni & Malone, 2006, p. 282). Native Hawaiians connect not only their physical place with their personal identity, but also intertwine the physical health of both. According to McMullin (2004) the health and vitality of the ancestors and of the ʻāina was manifested in the view of the personal, physical health of those who identified as Native Hawaiians. Thereby, for Native Hawaiians, to restore Kahoʻolawe and to mālama the ʻāina was to positively influence their own health and cultivate their own identities. The Native Hawaiian connection to place is and always has been viewed as symbiotic. "Hawaiians to this day see a dynamic, intimate relationship in the reciprocal nature of caring for the land (mālama ʻāina) as it cares for the people, much like a family bond," (as cited in Kameʻeleihiwa, 1992, p. 290). This strong connection exemplified by the Kahoʻolawe discussion also influenced the design of the training system for the RAs. The training system was created not only to consistently incorporate the five Native Hawaiian values but also to include conceptually rooted Native Hawaiian activities that promoted interaction between the RAs and the ʻāina. When it comes to personal understanding it is significantly important for the learners to understand the social environment's cultural elements as this constructs the macrosystem layer of influence on the learners (Bronfenbrenner, 1994). Due to the cultural characteristic of interconnectedness between place and identity, the rise of place-based education and was inevitable.

Place-Based Education in Hawaiʻi

Place-based education constructions were used in the redesign of the RAs' training system as was deemed most appropriate due to the cultural relevance of the connection between place and identity. "Place-based education (PBE) immerses students in local heritage, cultures, landscapes, opportunities and experiences, using these as a foundation for the study of language arts, mathematics, social studies, science, and other subjects across the curriculum," (Center for Place-based Learning and Community Engagement, n.d.). In Hawai'i, place-based education was inevitable as the Native Hawaiian connection to place is so profound. Curricula from the continental US frequently do not adequately address the historical or physical environment of the islands. For example, in a 7th grade World History textbook published by McGraw Hill (2014) where eleven of the twenty chapters explained exclusively European history, the only two sentences in the entire text regarding Hawai'i were these: "In 1898, the Pacific islands of Hawaii came under American control. Five years earlier, American settlers had overthrown the Hawaiian queen Liliuokalani (lih-lee-uh-who-kuh-LAH-nee)," (p. 539). These two sentences were found under the subtitle "Spanish-American War." The Western educational curricula has not been especially beneficial to students in Hawai'i as has been demonstrated by consistently lower scores on nationally standardized tests (The Nation's Report Card, n.d.). By implementing place-based educational practices students may be able to find stronger connections between their academic concepts and the world surrounding them, thereby increasing the depth of their academic experience over time. "When we shift the focal point away from a Western-centered approach to a Hawaiian/Kānaka Maoli-centered focus, our students make relevant connections to what's being taught, especially our *haumāna* (students) of Hawaiian ancestry, because so much of what is taught and how it is taught is rooted in our sense of identity as Kānaka Maoli," (Kaiwi, 2006, p. 29). These cognitive connections promote an in-depth academic experience for

students, leading to a higher degree of attention and retention of information as students' background knowledge via their own personal experiences is accessed and expounded upon.

The intention to recognize place has been a part of the State governmental plans for the educational system in Hawai‘i for decades. The State Constitution indicated, "The State shall promote the study of Hawaiian culture, history and language," (Hawai‘i Constitution. art. X *§* 10.4). However, it has only been very recently that this mandate has been applied through place-based education. Changes, which began slowly at the grassroots level, have been growing over time and have recently made significant advances. In 2015 an Office of Hawaiian Education was established, ". . . to support Hawaiian education's positive impacts," (Hawai‘i State Department of Education, 2015). Much of the initial movement within education revolved around ‘Ōlelo Hawai‘i; however, the emphasis on recognizing Hawai‘i as a unique environment has not been limited to Indigenous language acquisition. There exists a growing interesting in applying students' physical environments to their academic concepts as a way to solidify learning. Kana‘iaupuni and Malone (2006) explained that there have been a number of studies that demonstrate the valuable, positive influence of place-based educational strategies in a range of different settings. Due to the ever-present cultural connection between place and identity, this is especially important for students in Hawai‘i. "Reconnecting Hawaiian children to lost or dormant Hawaiian values may play a significant role to support their effort to succeed at home, at school, and in their community," (Serna, 2006, p. 129). Recent decisions regarding academic curricula for students in Hawai‘i have been following this emphasis on place-based education, focusing on culturally valued concepts, e.g.: mālama ka ‘āina. "At the core of every Hawaiian's values is the notion of *mālama ka ‘āina*, meaning to care for and live in harmony with the land," (Nelson, 2008). In order to positively influence student success an application of values via the

fluid cultural constructs of place and identity has been emphasized through place-based education. Ideas from the growing place-based movement were applied to the redesign of the RAs' training system and programming model.

Connecting Place and Values within Residence Life at UHM

The fluidity and connectedness between identity and place in application to Native Hawaiian values was explained in the interviews I conducted with Native Hawaiian Culture Stakeholders. These initial interviews led to the creation of working definitions for aloha, ʻohana, mālama, kuleana, and poʻokela: the five Native Hawaiian values that embody the ORL. The working definitions of the values were applied to the training system and programming model for the RAs during the 2013-14 academic year.

The connection between place and identity within Native Hawaiian culture is fluidly intertwined with Native Hawaiian values, e.g. kuleana. "From a sense of place grows a sense of kuleana (responsibility)," (Kanaʻiaupuni & Malone, 2006, p. 298). The redesigned training system included a variety of activities that were anchored in the concept of place for the purpose of teaching the five values within the cultural context. An explanation of the history of the RAs' on-campus residencies was included in their training manuals and was presented during a training session. By teaching these values through place-based activities, the program supervisors expected the RAs to learn and apply the values to their work as representatives of the ORL. By identifying with the values of the ORL, the RAs could promote the creation of a Hawaiian place of learning throughout the on-campus residential environment, supporting the strategic plan of the UHM (University of Hawaiʻi at Mānoa: Strategic Plan Working Group, n.d.). This study was intended to understand the lived experience of the RAs through this phenomenon.

Research Questions

In order to understand the infusion of Native Hawaiian values in residence life, I asked a number of research questions. The questions that inspired the foundation of this project are:

1) How are the five Native Hawaiian values that represent the ORL understood and operationalized in the on-campus residential environment?

I addressed this foundational question by conducting interviews with four Native Hawaiian Culture Stakeholders all of whom had years of experience operating in on-campus residential environments.

This question led to an additional question regarding how learning took place, which is demonstrated through the documentation of the redesign of the training system and programming model for the 2013-14 academic year and the pre- and post- training survey:

2) How have the Resident Assistants come to understand the values within the context of on-campus residential communities?

After the implementation of this phenomenon, I was interested in the RAs' experiences:

3) What are the RAs' determinations regarding the redesign of the training system and programming model to reflect Native Hawaiian values?

CHAPTER 3

RESEARCH METHODS

Phenomenological Mixed Methods

For this study, I am most interested in how RAs have understood and applied the five Native Hawaiian values representing the ORL during the 2013-14 academic year. I am using a mixed methods design that applies triangulation to study various perspectives of the same phenomenon. A qualitative approach is important when addressing the first research question because understanding cognitive constructions of the values: aloha, mālama, kuleana, ʻohana, and poʻokela necessitates a thorough, in-depth exploration. These constructions were derived from a series of interviews with Native Hawaiian Culture Stakeholders. The second research question regarding the infusion of Native Hawaiian values into the redesign of the training system and programming model are evidenced in documents such as meeting minutes, lesson planning pages, and drafts of manuals. These demonstrate the development of the phenomenon over time prior to the start of the 2013-14 academic year. The quantitative element is a series of pre- and post- training survey results, which assesses the self-reported degree of understanding of Native Hawaiian values of the ORL and Native Hawaiian culture and history through the RAs' training system. Finally, to answer the third research question, at the conclusion of the 2013-14 academic year, I interviewed twelve RAs to gain an understanding of their perspectives regarding the phenomenon. The qualitative elements of this project are supported by an embedded quantitative piece. I chose to take a primarily qualitative perspective because it is the best fit due to the focus on the understanding of individuals who experienced the phenomenon (Merriam, 2009, p. 22). This project was submitted to the Institutional Review Board of the UHM; interview questions, permission to use available data, and consent forms were approved.

Research Design: Phenomenology Influenced by Grounded Theory

Phenomenological studies seek to explore the meaning behind the lived experience. McMillan and Schumacher (2010) further explained that phenomenology "collects data on how individuals make sense out of a particular experience or situation" (p. 24). Creswell (2003) described phenomenology as an interest in understanding the "lived experience;" in this case the experience of learning and applying a series of Native Hawaiian values, which were more familiar to some than to others, into the RAs' daily working and living environment. Cohen, Manion, and Morrison (2011) described phenomenology as a naturalistic approach to research; meaning the researcher is 'naturally' involved in the experience or the phenomenon being studied. That being stated, it is appropriate that I was an active participant in this environment; holding a profound belief in the meaning and the importance of the subject matter. Gall, Gall, and Borg (2007) explained phenomenology as the study of "reality as it appears to individuals" (p. 491) under the category "Investigation of the Lived Experience." In this view, individuals' knowledge is expressed through the perspective of their experiences within the phenomenon.

This study primarily addresses the RAs' lived experience via phenomenology. Although it is heavily infused with cultural content of the Native Hawaiian people, this is not an ethnographic study because the focus is on RAs' experiences instead of on cultural constructs. Ethnographies are studies of the behaviors, beliefs, and values of social groups (Merriam, 2009). Studies of the ethnographic type focus on gathering data about a culture and about cultural practices. This study explores a specific phenomenon: the application of indigenous values within a specific non-indigenous context. As Merriam (2009) explained: "a phenomenological study seeks understanding about the essence and the underlying structure of the phenomenon" (p. 23). The intent is to gain an understanding of how the RAs have experienced the redesign of the

training system and programming model from the original structure to the Native Hawaiian values-based structure during the 2013-14 academic year. This study draws primarily from principles and concepts described under the phenomenology umbrella; however, elements from grounded theory also contributed to its structure through methods of analysis.

Phenomenological Basis

The interest in phenomenological studies has a long history relative to some of the other qualitative umbrella concepts that have been defined by various researchers. "Philosophers Edmund Husserl and Alfred Schutz presented phenomenology early in the twentieth century as a major orientation to social science," (Merriam, 2009, p. 9). Phenomenology was summarized by Cohen, Manion, and Morrison (2011) via English and English (1958) as "a theoretical point of view that advocates the study of direct experience taken at face value," (p. 18), most commonly represented through personal interviews. This subfield of qualitative research addressed the importance of the consciousness of those experiencing the studied phenomenon in order to gain knowledge through the respondents' reflections. Phenomenology considered how events appear directly to the participant rather than through a filter such as media or other symbolic structures (Cohen, Manion, & Morrison, 2011). It was defined as the "lived experience," (as cited in Van Manen, 1990, p. 9). Otherwise described, "Phenomenology is the study of the world as it appears to individuals when they lay aside the prevailing understandings of those phenomena and revisit their immediate experiences of the phenomena," (Gall, Gall, & Borg, 2007, p. 495). Phenomenological studies focus on the impressions and perspectives of the individual participants with the intent to understand the collective experience; hence why the concluding element of this study is comprised of a series of interviews seeking the reflections of active participants in the phenomenon. The common concepts, which have repetitively appeared in

other phenomenological studies, demonstrate appropriateness and applicability to this project's structure.

Edmund Husserl explained that the beginning of knowledge was one's own experience with any phenomenon (Cohen, Manion, & Morrison, 2011) and that one came to understand oneself through experiences. In phenomenological studies, the researcher was closely connected to the phenomenon (Cohen, Manion, & Morrison, 2011). Similarly, within this study, I was a functioning, yet separate member of the collective; "immersion in the site as a participant observer is the primary method of data collection," (Merriam, 2009, p. 28). As a member, I was familiar with the characters and characteristics that each RA referenced, yet was able to bracket or set aside any prejudices and assumptions (as recommended by Merriam, 2009) due to my separate position from the interviewees. This membership within the ORL, yet separation from the phenomenon, allowed for epoche: the bracketing of personal opinions and experiences from the various perspectives of the participants. My natural positionality within the system was one of the reasons why phenomenology seemed best fit as a philosophical perspective.

Merriam further explained that the purpose of this type of qualitative research was that "a phenomenological study seeks understanding about the essence and the underlying structure of a phenomenon," (2009, p. 23). The product of a phenomenological study was a "composite description that presents the "essence" of the phenomenon, called the essential invariant structure (or essence)" (as cited in Creswell, 2007, p. 62). The purpose of this study is to understand the phenomenon from the perspective of the RAs.

Grounded Theory and Contributions to this Phenomenological Study

Although both grounded theory and phenomenological studies share a variety of characteristics, they differ in intended outcomes. "A *phenomenological study* increases the

understanding of lived experiences by readers and others . . . A *grounded theory study*, however, usually leads to more structured designs to test a concept or to verify a proposition," (McMillan & Schumacher, 2010, p. 338). The purpose of grounded theory is to derive new and specific theoretical structures from the data. "A grounded theory study seeks not just to understand, but also to build a substantive theory about the phenomenon of interest," (Merriam, 2009, p. 23). Merriam (2009) also noted "What differentiates grounded theory from other types of qualitative research is its focus on building theory," (as cited in Corbin & Strauss, 2007; p. 30). Creating a new theory is not the focus of this study.

Similarly to grounded theory, though, the results are drawn from the perspectives of the RAs. "The grounded theory approach involves deriving constructs and laws directly from the immediate data that one has collected rather than from prior research and theory," (Gall, Gall, & Borg, 2007, p. 8). Otherwise defined, "*Grounded theory*, in which the researcher attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study," (Creswell, 2003, p. 14). The interviews with the RAs serve as the primary tool to draw conclusions about the experience in its entirety, but do not lead to a specified theory, whereas a grounded theory concept would have. "Grounded theory starts with data, which are then analysed and reviewed to enable the theory to be generated from them; it is rooted in the data and little else," (Cohen, Manion, & Morrison, 2011, p. 599). Much of this project began with the gathering of data; however a theory has not generated itself from these data. Instead, the data served as the medium for understanding a lived experience, as is common in a phenomenological study.

This study represents a phenomenology instead of grounded theory, although the many characteristics could have reflected either philosophy. "As is true in other forms of qualitative

research, the investigator as the primary instrument of data collection and analysis assumes an inductive stance and strives to derive meaning from the data," (Merriam, 2009, p. 29). I used the constant comparative method to draw conclusions. Although this has been considered a hallmark of grounded theory, this process has been used in a variety of qualitative studies. "However, the constant comparative method of data analysis is inductive and comparative and so has been widely used throughout qualitative research without building a grounded theory," (Merriam, 2009, p. 175). Merriam further specified:

> A grounded theory consists of categories, properties, and hypotheses that are the conceptual links between and among the categories and properties. Because the basic strategy of the constant comparative method is compatible with the inductive concept-building orientation of all qualitative research, the constant comparative method of data analysis has been adopted by many researchers who are not seeking to build substantive theory, (Merriam, 2009, p. 199).

For my study, I used the constant comparative method to analyze the interviews and achieve a point of saturation. Saturation was considered a common characteristic of grounded theory as it was imperative to come to a single, unified conclusion through the grounded theory philosophy.

> Saturation is reached when no new insights, properties, dimensions, relationships, codes or categories are produced even when new data are added, when all of the data are accounted for in the core categories and subcategories (Glaser and Strauss, 1967: 61; Creswell, 2002: 450), and when the variable covers variations and processes (Moghaddam, 2006; Cohen, Manion, & Morrison, 2011, p. 601).

In grounded theory, a researcher may have completed a set of interviews and not achieved saturation. So, in order to get to that point, the researcher may complete another set of

interviews, then another set, etc. in order to achieve saturation. In this study, the interviews had been planned and preset. Saturation occurred. However, if saturation had not occurred, there were no additional RAs to interview and the study would still have come to a conclusion.

The phenomenological study I conducted used a number of concepts from grounded theory; e.g. the data was gathered by the researcher, interviews were the primary means of data collection, the constant comparative method was used when analyzing the interviews, and a point of saturation was reached. Understanding the lived experience in its entirety was the purpose. This study seeks to understand the phenomenon through the living and learning experiences of the RAs, while a grounded theory approach would have been interested in gleaning a substantive theory.

Phenomenological Elements

As recommended by Cohen, Manion, and Morrison (2011), I followed the steps typical of a phenomenological study. First, the topic of significance, the infusion of Native Hawaiian values in residence life was explored and described. This phase was followed by an initial selection of appropriate participants and materials including interviews with Native Hawaiian Culture Stakeholders, document gathering to highlight the changes to the training system and programming model, data gathering of the pre- and post- training survey results, and finally concluding interviews with RAs. In this study, the quantitative element serves to support and reinforce the qualitative findings (Creswell and Plano Clark, 2007, p. 67). This element explored the relevance of the changes to the training system through a Likert-scale self-report survey by the learners. The interviews with the dozen RAs who retained their positions before the infusion and in 2013-14 academic year (during the infusion) invited the RAs to express their personal experiences throughout the phenomenon. This completed the triangulation or multi-method

approach, providing concurrent validity and authenticating the meaning of the phenomenon (Cohen, Manion, & Morrison, 2011).

Participants

For this study, I used purposeful or criterion sampling. Choices in sampling are referred to as purposive or purposeful when they indicate that the decisions were made with specific intention (Merriman, 2009). Criterion sampling is defined as all those meeting a specified set of criteria (Cohen, Manion, & Morrison, 2001). Within each facet of this project, the participants were chosen with focused intention on a series of criteria as is common with phenomenological studies.

Native Hawaiian Culture Stakeholder Interviewees. The participants for the first round of interviews were four Native Hawaiian adults employed by the ORL. The Native Hawaiian Culture Stakeholders, Assistant Director (AD) ʻOkika, RD Kapena, ARD Pelekikena, and RA Leialoha (all names have been changed), three females and one male, all had established and extensive living experiences within the Native Hawaiian cultural environment as each was raised within a family that focused on their Native Hawaiian ancestry. They grew up with English as a first language and three of the four have formally studied ʻŌlelo Hawaiʻi and all speak Hawaiian Creole English (Pidgin) as well. In addition, each of these individuals had more than ten years of living and working experience within on-campus residential environments. Their positions were at varying levels within the department, which provided different perspectives to the applied definitions of the five Native Hawaiian values within the on-campus residential context. As is required of authentic learning within the Native Hawaiian environment, prior to this study, I established positive, respectful relationships with each of the four individuals through my experiences in the ORL.

RA Leialoha identified strongly with her Native Hawaiian heritage as she was raised as the child of a Dormitory Advisor at the Kamehameha boarding school on Oʻahu. The Kamehameha Schools are the only private school system in the United States that admits students according to their Native Hawaiian ethnicity. I met RA Leialoha as a peer RA during her first year living on campus at the UHM. Although she had never lived on UHM's campus prior to her experience as an RA, she was chosen for the position because she had significant experience in the on-campus residential environment at the Kamehameha schools.

Throughout my first semester at UHM, ARD Pelekikena and I became close friends by spending time sharing our stories while completing the employment requirements of the ORL. During our second semester we spent many hours discussing Native Hawaiian cultural constructs while hiking through the trails on Oʻahu. Of Native Hawaiian ancestry, she was raised on the North Shore of the island of Kauaʻi. Upon entrance to the sixth grade, she chose to become a Kamehameha Schools residential student on the island of Oʻahu. After her high school graduation, she completed her undergraduate career in Portland, Oregon where she worked for the residential services department there. An enthusiastic supporter of this project, she worked diligently to incorporate Native Hawaiian values into the RA training system and wrote the Native Hawaiian Values-Based Programming Model on behalf of the ORL. She takes her cultural heritage and her representation of it very seriously. She wrote her responses to the interview questions and gave me her answer pages in person rather than participating in an oral interview in order to accurately and clearly represent her culture.

RD Kapena is three-eighths Native Hawaiian. He supervised ARD Pelekikena, RA Leialoha, and me during the 2012-13 academic year, before the infusion of Native Hawaiian values took place. He was raised in Hilo on the Big Island. During the last decade, he

completed his undergraduate education at UHM studying in the History department. As a student, he became an RA and went on to become an ARD, then an RD. At the time of the study he was an RD of the same set of buildings in which he first lived on campus. RD Kapena willingly shared his knowledge and understanding of the history of the Hawaiian Islands and of UHM. He encouraged questions from all of his staff members and provided in-depth explanations to all inquiries. At the time of the study, RD Kapena was the only Native Hawaiian RD within the ORL and his experience living within the Native Hawaiian culture and living within the UHM on-campus residential communities contributed to this study.

AD ʻOkika, RD Kapena's supervisor, was a contributor to SHS for decades. As a member of the Native Hawaiian community, she was comfortable encouraging the education of the student-staff and professional-staff regarding Native Hawaiian culture and values. She was raised on Oʻahu in a family who offered foster care to many children. When she came to UHM as an undergraduate student, she saw a great similarity in the structure of the on-campus residential experience and her own experiences within a family who fostered dozens of children. Throughout her time with the ORL first as a RA and then working her way up to the position of Assistant Director, she emulated the values of her culture. As the only Native Hawaiian Assistant Director, she was very supportive of the efforts to incorporate Native Hawaiian values within all aspect of the ORL. The four Native Hawaiian Culture Stakeholders each had extensive experience living within the Native Hawaiian community and within on-campus residential environments (Table 1.).

Table 1.

Table of Native Hawaiian Culture Stakeholders

Name	**Gender**	**Age**	**Position within the ORL**
‘Okika	female	appx. 40	Assistant Director
Kapena	male	31	Residence Director
Pelekikena	female	23	Assistant Residence Director
Leialoha	female	22	Resident Assistant

Note: All names have been changed to ensure anonymity.

Resident Assistant Interviewees. The Native Hawaiian values-based training system implementation was experienced by all RAs working for UHM during the 2013-14 academic year, a total of 100 people. Approximately half were returnees from the 2012-13 academic year. These students experienced both the former training system and programming model and the redesigned Native Hawaiian values-based training system and programming model for 2013-14. RAs were given their 2013-14 residential assignments during the Spring semester of 2013. The placement decisions and programming model decisions were choices made by the ADs with input from the RDs and ARDs. All assignments were determined prior to the implementation of the Native Hawaiian values-based training system. The 59 RAs working in the Residential Life Unit experienced the change to the programming model to reflect Native Hawaiian values while the 41 RAs working in the Apartment Life Unit did not. All 100 RAs experienced the changes to the training system. Graphics of the staff of the ORL from the 2012-13 and 2013-14 academic years are Figures 4.1 and 4.2 respectively.

Figure 4.1 2012-13 ORL Staff Organizational Chart Graphic

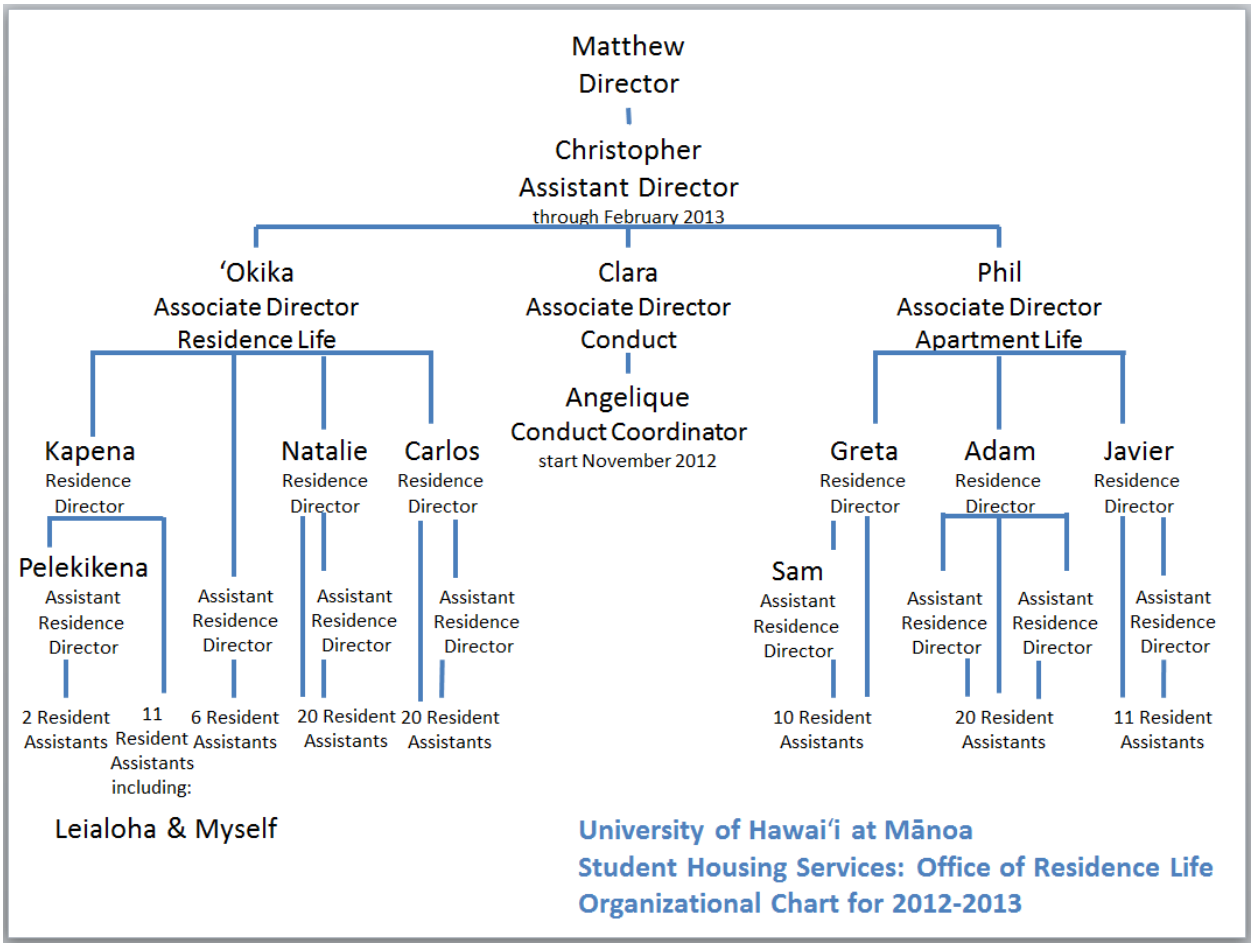


Figure 4.1 This is a graphic of the ORL Organizational Chart for the 2012-13 academic year. All names have been changed to reflect anonymity; however the names on this chart correlate to those on the ORL Organizational Chart for the 2013-14 academic year (Figure 4.2.).

Figure 4.2 2013-14 ORL Staff Organizational Chart Graphic

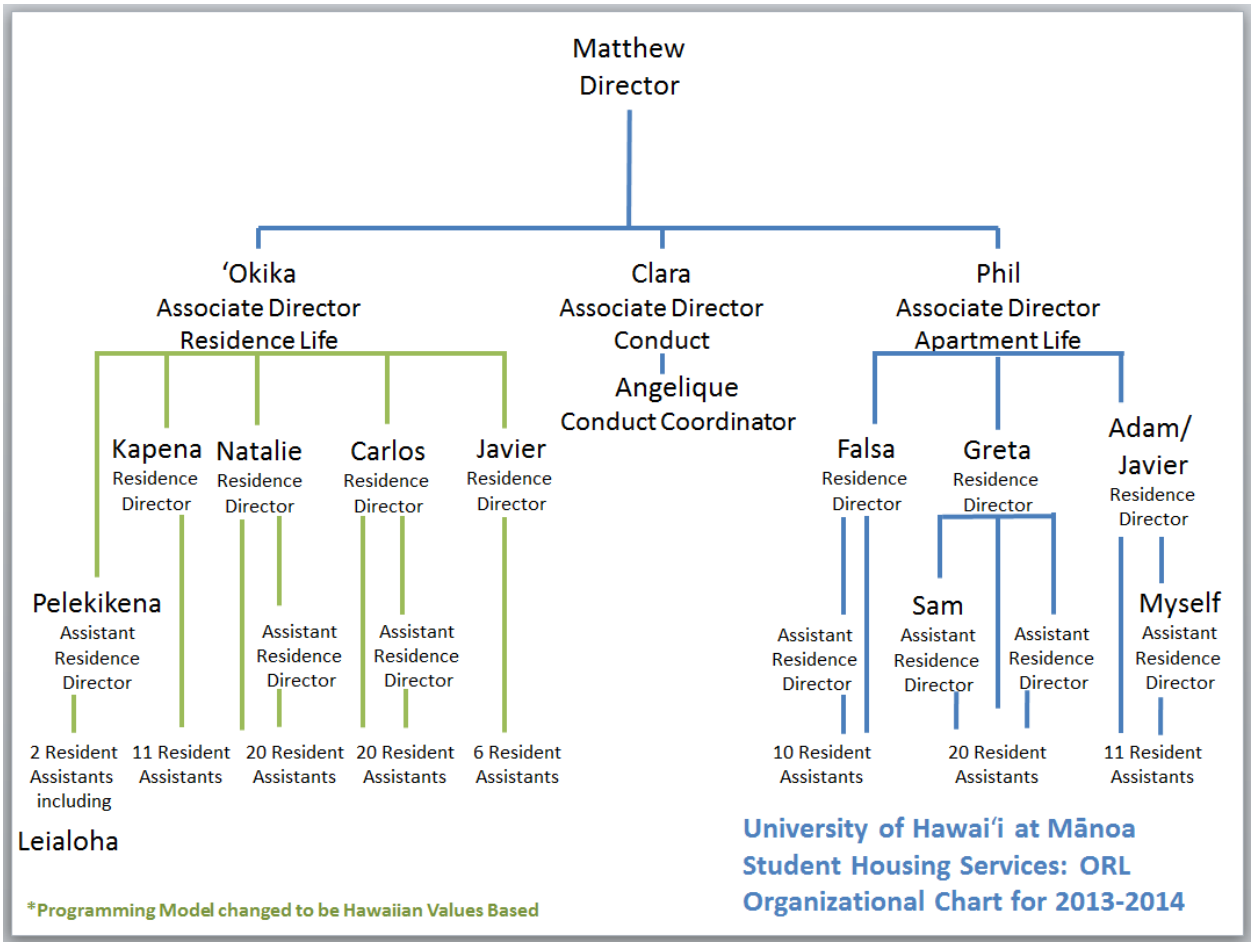


Figure 4.2 This is a graphic of the ORL Organizational Chart for the 2013-14 academic year. All names have been changed to reflect anonymity; however the names on this chart correlate to those on the ORL Organizational Chart for the 2012-13 academic year (Figure 4.1).

The RAs came from a myriad of ethnic backgrounds, which, for this study, are categorized as Native Hawaiian, Local (from Hawai‘i, but not Native Hawaiian), and Continental (students from the Continental United States). The Continental RA subgroup is further split into Supportive Continental RAs and Unsupportive Continental RAs due to their perspective of the phenomenon. The dozen RAs in the final series of interviews experienced the old training system and programming model and the redesigned training system and programming model during the 2013-14 academic year. All interviewees were in their later years of their undergraduate experience or the first year of their graduate experience and all were between the ages of 20 and 23 with English as a first language. During the 2013-14 academic year none of the interviewees worked under my supervision at any point in time. Table 2. contains the Table of Resident Assistant Interviewees (all names have been changed). At the time of the interviews, the RAs were past the conclusion date of their contract with SHS. Their participation was completely voluntary.

Table 2.

Table of Resident Assistant Interviewees

Name	Gender	Ethnicity	RA subgroup and hometown	Interview Date and Location
Gia	female	white	Local Kailua, Hawai‘i	May 20, 2014 Frear Hall lobby
Kaila	female	partially Native Hawaiian	Native Hawaiian Kapa‘a, Hawai‘i	May 20, 2014 Lehua Hall lobby
Jaemie	female	first generation Chinese	Supportive Continental San Diego, California	June 2, 2014 Noelani/Wainani desk
Raiden	male	white / Japanese	Supportive Continental Seattle, Washington	June 2, 2014 Noelani/Wainani desk
Kaden	male	white	Unsupportive Continental Fort Collins, Colorado	June 8, 2014 Gateway House lobby
Ruby	female	white / African American	Local military	June 8, 2014 Johnson Hall desk
Alicia	female	Chinese/Japanese/ Native Hawaiian	Local Lihue, Hawai‘i	June 9, 2014 Johnson Hall desk
Amaya	female	Japanese	Local Mililani, Hawai‘i	June 10, 2014 Gateway House lobby
Mariela	female	white	Unsupportive Continental military	June 10, 2014 Gateway House desk
Mallory	female	Portuguese / Native Hawaiian	Native Hawaiian Wahiwa, Hawai‘i	June 17, 2014 Noelani/Wainani desk
Leialoha	female	Native Hawaiian	Native Hawaiian Honolulu, Hawai‘i	July 1, 2014 Athletics’ Offices
Tiare	female	mixed / Pacific Islander	Supportive Continental San Francisco, California	July 3, 2014 Noelani Apartments

Initially, I contacted 26 potential candidates fitting the criteria of RAs during prior academic years and the 2013-14 academic year and working in the Residential Life Unit of the ORL. Most of the potential candidates responded positively through email, text message, or in person; however many stated that they would not be remaining on island after the conclusion of their contracts. Twelve of the RAs who worked or lived on campus after the conclusion of their contracts volunteered to participate in the study. Ten of the twelve interviewees were female. It is common in SHS for a larger percentage of staff to be female; therefore this was not unexpected. Three of the interviewees considered themselves Native Hawaiian, one, although partially Native Hawaiian identified with her Japanese-Chinese immigrant heritage, so I placed her in the Local RAs subgroup. Three referred to themselves as Local, however of those three one arrived at the age of twelve and was a child of a military family. However, she considered herself "from here," although she noted that she was from elsewhere as well. Of the five remaining, two were from the West Coast and one was from Seattle, one RA was from Colorado while the final interviewee was from a military family. In Hawai‘i, the term "local" commonly refers to individuals who were raised and/or spent a great deal of time on the islands. For the purpose of this study, I define Local as individuals who were raised in Hawai‘i, but did not identify with Native Hawaiian heritage, so as to more easily differentiate student groups and categorize student perspectives. The interviewees represented a variety of ethnicities, which is an accurate reflection of the population of UHM's students and of Hawai‘i (The University of Hawai‘i at Mānoa: Institutional Research & Analysis Office, 2015).

Data Collection Procedures

The implementation of the Native Hawaiian values-based training system was carried out in August of 2013, before I rejoined the department in September. In August, the programming

model for the Residential Life Unit was implemented while the programming model for the Apartment Life Unit remained the same as it was during the previous academic year. During the Fall of 2013, I conducted interviews with four Native Hawaiian Culture Stakeholders: AD ʻOkika, RD Kapena, ARD Pelekikena, and RA Leialoha. These interviews formalized the working, contextual definitions for the five Native Hawaiian values representing the ORL. Late that semester, I requested all of the training system planning materials that were used prior to that point. These planning materials evidenced the initiation and transformation of the phenomenon from inception to application. In addition, the pre- and post- training survey results were part of these documents. The pre- and post- training survey was distributed prior to the start of the training system and at its conclusion in August of 2013. Two of the fourteen questions on the survey directly applied to this study.

After the conclusion of the RA contract for the 2013-14 academic year, I interviewed twelve RAs who experienced the training system and programming models prior to and during the 2013-14 academic year. These twelve RAs were on-campus after the conclusion of their contracts for various personal reasons. All twelve volunteered to participate and the interviews were completed at each participant's convenience between the third week of May 2014 and the first week in July 2014. This set of interviews was designed to gain an understanding of the RAs' experiences with the phenomenon.

Interviews with Native Hawaiian Culture Stakeholders. I first spoke with each Native Hawaiian Culture Stakeholder regarding the formalization of this phenomenon as part of an assignment for one of the courses I was taking. AD ʻOkika, RD Kapena, ARD Pelekikena, and RA Leialoha were positive and willing to contribute; however were slightly apprehensive about the responsibility of representing the Native Hawaiian culture. Each interviewee requested time

to read and consider the questions before the interview took place. In addition they all voiced concerns individually that they did not feel they were authorities on the subject. With each, I explained why I chose them and why I felt they were the best suited for the study. Three candidates accepted the invitation of a semi-structured oral interview and one candidate, ARD Pelekikena, requested to submit her explanations in writing. The seriousness with which they viewed the project reflects on the Native Hawaiian notion of feeling "pono" before undertaking such a responsibility. Pono translates to goodness, uprightness, completely, and properly. To feel pono requires patience, depth of focus, and respectful attentiveness, leading to a general feeling of soundness regarding the topic at hand. When something is pono, it is considered right, or good; just, and fair; honorable (Hawaiian Electronic Library, n.d.).

The semi-structured interview questions for the Native Hawaiian Culture Stakeholders were developed for the initial purpose of a course assignment. When I expressed my intention to formalize and complete this project, the semi-structured interview questions were read, assessed, and edited by Dr. M. Iding and by Dr. W. Nishimoto prior to submission to the Institutional Review Board at UHM. The objective of the questions was to explore and create working definitions for the five Native Hawaiian values that governed the actions of the ORL. These values were given definition as part of the planning process for the training system and were taught to the RAs at the start of the Fall 2013 semester. I completed the interviews in November of the Fall 2013 semester. The four individuals I interviewed also contributed to the redesign of the training system and programming model. Although the interviews took place after the phenomenon was underway, the working definitions of the values retain their integrity. The interview questions are listed in Appendix A.

The interviews with the Native Hawaiian Culture Stakeholders were set at their leisure, in their chosen environment, and recorded using an audio recording device. I refer to the interviews as semi-structured so as to invite the conversation to flow from any point in the direction the interviewee felt was important. I first interviewed RA Leialoha in her residential space late in the Fall semester of 2013 on a Friday afternoon. As an RA, her living and working spaces blended together. RA Leialoha used her personal living space as her office space as is common with the RA position. She used examples from her experienced in the RA position to explain how the values should function within the on-campus residential environment.

My second interview was on a Saturday afternoon with my former supervisor, RD Kapena. Our interview took place in his office, a comfortable space in which we had held numerous conversations. He was familiar with my work throughout the previous year, so our discussion included plans for the future for the department as well. His office was located behind the front desk of Johnson Hall.

The following Monday morning I held the third interview. AD ʻOkika and I met in her office mid-morning. As the cultural environment was hierarchical, I had a more formal relationship with her than I had with the other three interviewees. As an AD, her position was a number of ranks above mine and we had a positive, but distant working relationship. As the only Native Hawaiian AD, she consistently supported the infusion of Native Hawaiian values and the formal study of this phenomenon. Our interview reflected the formality of our relationship as I spent the majority of the time listening intently to her story. She graciously included the background on the establishment of the departmental values.

ARD Pelekikena decided she was more comfortable submitting a written piece, responding to each interview question as one would give answers to a series of essay prompts.

She expressed her need to be accurate and she felt recording her answers on paper would be a better representation. During the week that I completed the first three recordings, she gave me a paper copy of her responses.

Upon completing the interviews, I transcribed them by listening then typing the individuals' stories into a google document. From that point, I copied the text from the google document to a Microsoft word document where the lines could be easily enumerated for future reference. In addition to numbering each line, I double-spaced between speakers and italicized speaker names as was recommended by Merriam (2009, p. 110) in preparation for the data analysis.

Documentation of the redesign of the training system and programming model. When I requested the documents used by the SST, Greta, the former chair of the SST, gave them to ARD Pelekikena. ARD Pelekikena then gave the pages to me. When I first gained access to the documents, they did not appear to be in any semblance of order. Before organizing them, I printed all materials that had been digitally recorded as I had been granted access in September to the ORL's shared drive. The digital documents had been on the computer drive in the SST file shared by all professional staff members. As a next step I placed all of the materials in chronological order and bound them for future use. Before returning all of the materials to the ORL, I scanned and saved each page. These documents included meeting agendas, surveys, timelines, brainstorming activities, and lesson plan outlines.

The programming models for the Residential Life Unit of the ORL from the 2012-13 and 2013-14 academic years are also included in this document set. The Native Hawaiian values-based programming model focused on one of four Native Hawaiian values (aloha, poʻokela, kuleana, and mālama) during each of the four months in a given semester and each month

required the application of the remaining value ʻohana represented as family or community time. This model was implemented throughout the Residential Life Unit. The Residential Life Unit was run by AD Okika and included the first year experience program. The Apartment Life Unit was run by AD Phil and included independent apartment-style living residencies. AD Phil decided not to adopt the Native Hawaiian Values-Based Programming Model for the Apartment Life Unit. During the 2013-14 academic year, I worked within the Apartment Life Unit and focused this phenomenological study on participants of the Residential Life Unit.

Pre- and post- training survey data. Included in this set of documents were the pre- and post- survey results from the Fall 2013 training system. The five-point Likert-scale, fourteen-question surveys were completed prior to the start of the training series and at the conclusion of the training series. The questions requested a self-assessed degree of understanding regarding various topics covered during training including Native Hawaiian history and culture, and the department's Native Hawaiian values. Two of the fourteen questions on the survey related to this project: 1) To what degree do you understand the Residential Life Values? and 4) To what degree do you feel you understand Hawaiian culture and history? The responses to these questions evidenced the learning experiences of the RAs regarding Native Hawaiian values of the ORL and Native Hawaiian culture and history. Although the remaining questions do not directly apply to this study, the pre- and post- training survey in its entirety is included in Appendix B. Greta, the chair of the SST during the 2012-13 academic year wrote the survey with input from the students on the SST, her assistant: ARD Sam, professional-staff peers, and her supervisors.

The pre-survey was distributed at the start of the Fall 2013 training system in August. The two-week training series was an intensive, live-in experience where the RAs learned their

job expectations through both direct and indirect instructional experiences. The survey was distributed with the annual training manuals when all RAs were seated together in a large theatre-style lecture hall during the first training session. The RAs were given time to complete the surveys and then pass them across their aisles to be collected and recorded. Each pre-survey had space for an anonymous self-chosen four-digit indicator, which the RAs would then be instructed to record onto the post-survey as well. In this manner the pre- and post- surveys were comparable. The identical post-surveys were then distributed at the conclusion of the training program when all RAs were present in a large theatre-style lecture hall environment with a request that the RAs use their same four-digit indicator. Of the potential 100 complete pre- and post- surveys, only 62 contained identical, matching four-digit indicators and an appropriate use of the given 5-point categorical Likert scale. The survey sets that did not have identical matches or those where more than one identical match set existed were subsequently discarded. Also, pre- or post- surveys that included any range responses (i.e. 3-4 instead of 3 or 4), any non-whole numbers (i.e. 0 or 4.5, etc.), any numbers outside of the Likert scale range (i.e. 7,000) and any incomplete surveys were not included in the final data set: 32 pre-training surveys and 27 post-training surveys.

Interviews with the Resident Assistants. I contacted all potential RA candidates via email to request an interview. Then, after the conclusion of their 2013-14 contracts, I completed the interviews using an iPad recording application. The semi-structured interview questions were intended to explore the RAs' perspectives about their experiences through the change from a traditional training system and programming model to the Native Hawaiian values-based training system and programming model. The interview questions are included in Appendix C.

During each interview I invited the RAs to discuss their thoughts on the redesign of the training system and the programming model. The majority of the interviews took place behind the front desk spaces or in the lobby spaces of various residential halls. The interviews took from between a few minutes to over an hour as each RA had varying degrees of interest in the study and in sharing their own experiences with the phenomenon. I transferred the audio files through a google drive function, transcribed them, and analyzed the results as the culminating element of this study.

Data Analysis Procedures

Each of the sections of data were organized independently and analyzed with reference to information gleaned from each previous element. I prepared the interviews with Native Hawaiian Culture Stakeholders in the manner recommended by Merriam (2009) then used the constant comparative method to corroborate and cross-validate the working definitions for each of the five Native Hawaiian values; lastly pulling an overarching theme of fluidity and connectedness. I highlighted the timeline of events that transpired to result in the redesign of the training system and programming model to incorporate Native Hawaiian values and Native Hawaiian culture based activities through the documents provided by the ORL. The pre- and post- training survey questions were first analyzed for correlation; then I used the Wilcoxon signed-rank test to demonstrate significance. Finally, I prepared the interviews with RAs in the manner recommended by Merriam (2009) then used the constant comparative method to gain an in-depth understanding of the phenomenon.

Interviews with Native Hawaiian Culture Stakeholders. In order to prepare to analyze the interviews, I examined, then set aside my prior understanding of the Native Hawaiian values in order to attain a more objective interpretation as suggested by Merriam (2009). The focus of

the study is to accurately depict the essence of the phenomenon itself. I felt this was best begun by formally establishing working definitions of the five Native Hawaiian values while retaining an open perspective on other potential themes arising from the experience. The four Native Hawaiian Culture Stakeholders were interviewed independently. Often their responses overlapped and complemented one another. Due to these characteristics, I found myself using the constant comparative method often associated with grounded theory.

After transcribing the interviews and multiple rounds of readings, I differentiated the elements of the interviews into four primary categories: explanations of how the values are defined in the context of on-campus residential communities, fluidity or connectedness between and among the values in application to the environment, personal explanations of the interviewee's experience living within the Native Hawaiian culture, and personal discussions between the interviewee and myself. Through these categorizations working definitions of each of the Native Hawaiian values arose in addition to themes of fluidity and connectedness between the values and their applications as explained through each interviewee's personal experience living as a member of the Native Hawaiian culture.

Documentation of the Redesign of the Training System and Programming Model. After scanning all of the materials, I stored them digitally so as to return the originals to the ORL. I read through the 555 pages contained in the files with dates spanning from Fall 2009 through September 2013. While reading, I sought evidence of the infusion of Native Hawaiian values: lines in meeting agendas, spaces on forms, and planned events that reflect Native Hawaiian values and culturally relevant activities in order to establish and detail a timeline for the development of this phenomenon. When sifting through all of the documents, I coded for evidence of incorporation of the values and plans for culturally relevant experiences and

activities. All of these documents are considered personal documents as they are unofficial and unpublished (Merriam, 2009, p. 142). The 'person,' in this instance, is the SST: the unit in charge of planning and executing the training system for the ORL. These demonstrate the use of the values and the application of the values to lessons and activities throughout the training system in addition to the development of the Native Hawaiian values-based programming model. The documents also include the RA training manuals from 2012-13 and 2013-14 in addition to the pre- and post- training survey.

Pre- and post- training surveys. The pre- and post- survey responses were analyzed using exploratory factor analysis, their basic descriptive statistics, and the Wilcoxon signed-rank test to demonstrate significance. The pre- and post- training survey contained fourteen questions using a 5-point Likert scale. First, I prepared the data by filtering out survey responses that did not have matching pre- and post- anonymous indicators and did not use the 5- point categorical scale. Next, I ran an exploratory factor analysis on the data to demonstrate that the responses to the two questions I am interested in for this study reflect one another and do not necessarily reflect the responses to the other twelve questions. Then, before running the Wilcoxon signed-rank test to demonstrate significance, I discussed the basic descriptors and generated reflective graphics for the data set.

The Wilcoxon signed-rank test was chosen due to the type of data: 5-point categorical Likert scale of 62 sets of directly comparable responses. The Wilcoxon signed-rank test assesses a repeated measures survey using ordinal data. The pre- and post- survey data was a repeated measures assessment because the same set of RAs took the identical survey before and after the intervention (the two-week long training event) and anonymous identifiers were included so that potential growth could be determined. The survey was a 5-point ordinal Likert-scale thereby; the

Wilcoxon signed-rank test was the appropriate one to assess this data set. The data set included 62 complete respondent sets out of a potential 100. The survey questions were not checked for validity or reliability prior to their use. However, an analysis of the data can be completed and can be used to quantify the learning experiences of the RAs and to demonstrate significance. The procedures are as follows:

Preparing the Data:

1) Record all paper data into an excel file with the question on the horizontal axis: 183 total results: 94 Pre-Training, 89 Post-Training
2) Combine Pre- and Post- Survey Results with ID markers
3) Delete any results that do not have both a Pre- and Post- Training result
4) Delete any results that are incomplete
5) Delete any results that are not categorical (i.e. 3.50 or 7,000)
6) Final Data set includes: 124 total surveys: 62 pre- and 62 post- results
7) Re-split the material into Pre- and Post- columns

Exploratory Factor Analysis:

1) Convert the raw data from the Pre- and Post- Training Survey results into a data file
2) Complete the exploratory factor analysis protocol using SPSS
3) Use the promax rotation pattern matrix in order to determine latent traits of the survey response questions (Figure 6.)

Basic Descriptive Statistics:

1) Discuss the pre- and post- survey data characteristics

2) Create a frequency table of responses for each question of the pre- and post-results and a correlative graphic
3) Generate a double bar graph comparing the pre- and post- survey results for Question #1 and Question #4 (Figure 7.1 and Figure 7.2, respectively)

Wilcoxon signed-rank test:

1) Use Excel to determine the differences between each pair of scores
2) Rank the differences, ignoring any 0 differences, and then add the ranks with positive scores and those with negative scores
3) Address the sums according to the W value to determine significance

This series of procedures allows for the quantitative analysis of the pre- and post- survey data of the RAs' self-reported learning experience at the start of the Fall 2013 semester.

Interviews with Resident Assistants. I interviewed twelve RAs from various ethnic and cultural backgrounds all of whom experienced the phenomenon. I transcribed the interviews and prepared the data a similar fashion as the first series of interviews. For this section of the study, I used a thematic analysis structure to seek patterns between and among the interviewees' responses in addition to using the constant comparative method to gain an understanding of the lived experience.

Initially, I thematically coded the interviews according to comparisons of prior trainings, Native Hawaiian values implementation and buy-in, observations of administrators, and comments regarding the programming model. Then within each category, I divided them topically. For example the comparison of the Fall 2013 training to prior trainings was subdivided into three concepts: evidence of values within the training system, increased engagement and structure, and tone and focus. The Native Hawaiian values implementation and

buy-in content holds a depth of complexity applying to each RA's ethnic and cultural heritage. I coded their interviews according to their opinions regarding its success, connections between and among themselves and the values, skepticism and buy-in, and general definitions. These response patterns fell along four sub groups: three Native Hawaiian RAs, four Local RAs, and five Continental RAs; which split into three Supportive Continental RAs and two Unsupportive Continental RAs.

Although the RAs' experiences and understanding of the phenomenon were significantly influenced by their background (Native Hawaiian, Local, and Continental), RAs of all subgroups discussed their observations regarding degrees of buy-in by administrators. In addition, RAs of all subgroups addressed concerns with the programming model and these comments fell primarily into discussions regarding either the structure itself or an understanding of the definition of each value. As is recommended by Merriam (2009), I kept an open mind as to what information may be attained from the interviews and materials so as to not inadvertently neglect important effects of the infusion of Native Hawaiian values.

Validity, Reliability, and Ethical Considerations

Cohen, Manion, and Morrison (2011) recommended a number of factors regarding validity and reliability in the qualitative context. "A multi-method approach provides triangulation and concurrent validity and gives a closer, more authentic meaning to the phenomenon or culture (particularly when qualitative data combine with quantitative data)" (p. 193). Creswell (2003) explained the function of concurrent triangulation was to "confirm, cross-validate, or corroborate findings." McMillan and Schumacher (2010) supported these concepts by stating, "Multi-method strategies permit triangulation of data across inquiry techniques," (p. 331). And Merriam adds, "Probably the most well known strategy to shore up the internal

validity of a study is what is known as triangulation," (2009, p. 215). By using the various methods and strategies within the study, the results may be triangulated; thereby confirming the findings of each element.

This study includes a series of interviews that establish working definitions for Native Hawaiian values. The second piece is an analysis of the myriad of documents generated by the SST during the redesign of the RA training system and programming model to reflect these values. The pre- and post- training surveys demonstrate a significant increase of self-reported understanding by the RAs regarding Native Hawaiian values of the ORL and Native Hawaiian culture and history. Finally the last series of interviews with the RAs analyzes the implementation of the values within residence life. These elements address various perspectives of the same phenomenon and triangulate the results of the study.

Internal validity addresses the question: Does the data set answer the questions that are asked? The structure of this study tightly links the research questions to the data sets following Gall, Gall, and Borg's (2007) recommendation to minimize errors through simplicity. The question regarding working definitions of the five Native Hawaiian values in context are answered by four different Native Hawaiian Culture Stakeholders with extensive experience with both the Native Hawaiian cultural environment and the on-campus residential environment. Although the interviews each took place at a unique time and location, the responses correlate. The question regarding how the redesign took place is answered by the documents of the SST: the committee charged with designing and executing the RAs' training system. The supportive quantitative element is the result of two survey questions asking simply about the self-reported understanding of the five Native Hawaiian values and the knowledge of Native Hawaiian culture and history before the training took place and immediately afterwards.

Exploratory factor analysis demonstrates that the results of the two survey questions correlate with one another and do not correlate with any of the other twelve questions from the survey. The Wilcoxon signed-rank test shows a significant increase in degree of understanding for both Question #1 and Question #4; thereby allowing for the validation of the two questions by one another. As a conclusive element, the interviews ask openly about the RAs' experiences throughout the redesign from a Western styled training system and programming model to a Native Hawaiian values-based training system and programming model. The RAs were each interviewed independently and yet the subgroups of RA responses correlate with one another. These subgroups are associated with the RAs' ethnic and cultural backgrounds. The data sets directly reflect the research questions asked and each element internally correlates within itself. This study retains a high degree of validity.

The quantitative element applies validity and reliability with a different viewpoint from the qualitative elements (Golafshani, 2003). The survey was written and the results were gathered outside of the researcher's influence and the survey results support the reflections of the RAs. Although the survey was not vetted prior to use, the questions appear to measure what they were intended to measure. The result is not replicable in this environment because when the phenomenon took place every RA was new to the Native Hawaiian values-based training system and programming model while with future groups this would be unlikely as there is approximately a 50% turnover rate within the department at the RA level each year. Approximately half of the RAs return for a second opportunity each year and rarely, but consistently some return for a third and fourth year as well. As time goes on it is not uncommon for RAs to rise up within the department and take on higher positions: with this comes the knowledge of years of work with the department. However, a similar phenomenon may be

replicable at other universities in similar situations i.e. University of Hawai‘i at Hilo, Hawai‘i Pacific University, University of Waikato (in Aotearoa), University of the South Pacific, etc.

For qualitative validity, I sought a degree of repetition. Interviewees are invited to share the knowledge they have constructed independently and deemed valid by repetitive conclusions. The first set of interviews was intended to create working definitions for the Native Hawaiian values in the context of on-campus residential communities. The four Native Hawaiian Culture Stakeholders were interviewed independently and asked open-ended questions. All shared similar explanations. As for the RAs, the dozen interviewees were invited to respond in a similar fashion and themes according to ethnic and cultural subgroups surfaced from their knowledge constructions regarding the experience. "Patton (2001) with regards to the researcher's ability and skill in any qualitative research also states that reliability is a consequence of the validity in a study," (Golafshani, 2003, p. 602). The reliability of the qualitative pieces is reflected in the direct relationship of the experience to the data sets and the thematic repetition found between and among interviews.

As a researcher, my membership in this community and my choices of environment in which to complete the interviews were important as well. "Participant observation and in-depth interviews are conducted in natural settings to reflect lived experience," (McMillan & Schumacher, 2010, p. 331). The first set of interviews took place within the residential life system and through appropriate relationships between the researcher and the interviewees and in contextually appropriate settings. As is recommended by Merriam (2009), the survey results and documents arrived in my possession as directly as possible from the source without any noticeable alteration and were verified by the recipient. Also, the data were analyzed outside of any interaction between me and the interviewees; therefore, there is no breach of ethics

(Merriam, 2009, p. 161-2). The interviews with the RAs took place outside of any obligation to the ORL as all contracts had been fulfilled.

This mixed methods phenomenological study is valid and reliable due to triangulation. The interviews with Native Hawaiian Culture Stakeholders validated one another through both content and themes. The application of the content and themes were demonstrated through the documents of the redesign of the training system and programming model. The pre- and post-training survey demonstrated empirically that the RAs learned the content intended. Finally, the interviews with the RAs validated one another within each subgroup. Reliability stemmed from internal validity and the direct answering of each research question through the repetition within the data sets.

Role of the Researcher

"Investigators need to explain their biases, dispositions, and assumptions regarding the research to be undertaken," (Merriam, 2009, p. 219). As a non-Native Hawaiian participant researcher, I write from a traditionally Western perspective. This perspective could be deemed limiting as I am a student of the Native Hawaiian culture as opposed to being embedded within it and the phenomenon is founded and built upon Native Hawaiian values. I see this perspective as advantageous due to the traditional Western audience for whom this piece is written. In order to retain authenticity and accurate representation, I relied on Native Hawaiian Culture Stakeholders and the strength of their abilities to accurately communicate cultural intentions.

Prior to arriving as a graduate student at UHM, I taught middle school mathematics at a National School of Character where values-based instruction was embedded within our employment expectations. The Midwestern school's values of respect, responsibility, honesty, and compassion were chosen with the interest in developing students into positively-

contributing, educated community members. Values-based or morals-based education within this context meant that these values were addressed and discussed in all environments in which the students were engaged. For example, demonstrating responsibility while riding a school bus included arriving to the designated bus stop promptly, remaining seated throughout the duration of the transportation, and keeping close track of one's belongings; in all things, values were the reason why each student was expected to operate in a certain fashion. Values were addressed as teaching tools. If a student was assigned a consequence for cheating on an assessment, it was not the cheating perspective, but the lack of honesty that was discussed; the lack of demonstrating the value. The constant and consistent address of these four core values structured and defined the culture of the learning environment.

Through these experiences as a teacher in the K-12 system, I came to understand that students' learning was not limited to the material expressed in their structured and planned lessons, but rather they learned from their intentional interactions with the material and with one another. Students' learning is multifaceted. They continuously learn through the social environment from their own behaviors within it and their analysis of how those behaviors are perceived by their peers and their teachers. This reflects this study's theoretical focus on Triadic Reciprocal Determinism (Bandura, 1989).

When I arrived at UHM, I expected to experience Native Hawaiian values incorporated into the learning environment, especially into the on-campus residential communities where I would be working and living. Throughout the Fall 2012 RA training system, Native Hawaiian culture and values did not appear in any of the curriculum, presentations, or discussion topics. The structure of the training system was very similar to the RA training system I had experienced as an undergraduate student ten years before at a large Midwestern university. Each day began

with lecture sessions regarding content such as fire safety and emergency protocols. Lunch was an hour break before afternoon lecture sessions. Periodically there would be a session including small group discussion or an activity, however almost all learning opportunities were conducted in a formal, traditional, academic format; a Western educational structure.

The culture of UHM was significantly different from any I had experienced prior. Thereby, I expected the RA training system during Fall 2012 to reflect a sense of place. Although the training system itself was structured exactly as the Midwestern University's was, there were a vast number of cultural elements outside of training that I did not understand. As these questions came up, I requested explanations from my Native Hawaiian peers. Everything I learned regarding Native Hawaiian values and culture came from self-initiated discussions with peers and supervisors. Later in the Fall 2012 semester, I learned of the intention to incorporate Native Hawaiian values and culture within the on-campus residential environment; however there had not been anyone on staff who had experience designing curriculum in this fashion. In order to address UHM's Strategic Plan and the intention to incorporate cultural depth within RA training system and programming model, I met with the SST leaders to support the redesign of the training system and programming model for the 2013-14 academic year.

During the Fall 2012 semester, I created a training booklet to support the Spring 2013 training system and found that when I included the mission, vision, and values of the department the RAs had been previously unaware of their existence; a sample page is included in Appendix D. After the Spring 2013 training system in January, each RD and ARD discussed challenges and opportunities of the semi-annual training system with their RAs. AD 'Okika stated her appreciation for the brief inclusion of Native Hawaiian history and values and encouraged the extension of the training booklet into a manual and the embedment of the values for the 2013-14

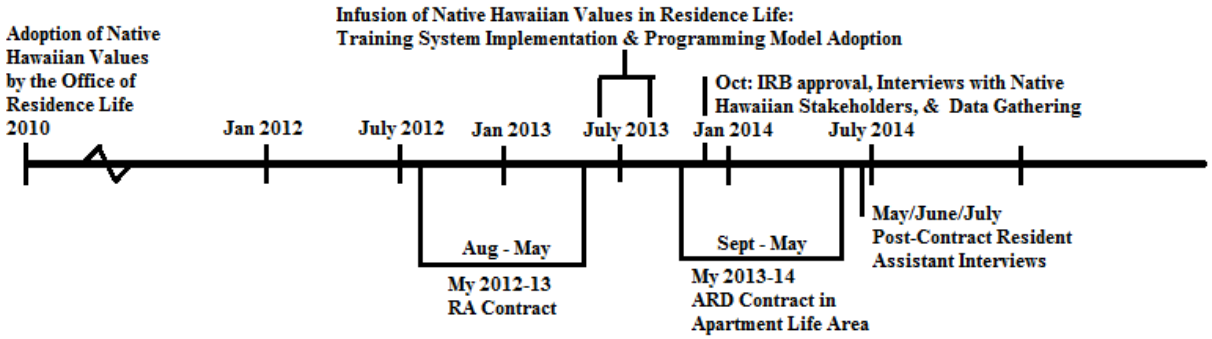
academic year. In order to gain formal permission to transition the RAs' training system from its former structure to a Native Hawaiian values-based structure and to study the effects, I met with Christopher, the Assistant Director of the ORL. He listened to the description of the project and endorsed the values-based infusion. In April of 2013, I proposed the infusion of Native Hawaiian values into the training system to the SST for the 2013-14 academic year, which was positively accepted.

Thereafter, working conceptual constructions of the department's five Native Hawaiian values within the on-campus residential communities were defined by Native Hawaiian Culture Stakeholders within the department. Throughout the Spring 2013 semester, ARD Pelekikena and I spent time each week hiking through the ʻāina. While my relationship with the ʻāina developed, ARD Pelekikena and I discussed how to incorporate Native Hawaiian values within the training system for the RAs. I shared with her the methods by which my former school incorporated values into every aspect of the learning environment and she shared with me her relationship with the ʻāina and her intention of incorporating Native Hawaiian culture into the ORL. She was a member of the SST during this time and through our discussions she promoted the redesign of the training system to reflect Native Hawaiian values, culture, and history. I met with the SST in April of 2013 to propose an inclusion of values-based processing questions into the training manual for each training session, which was supported by the members of the SST. The training manual drafts for the 2013-14 academic year that I had begun, she finished during the summer of 2013 while I was off island. During the summer of 2013, ARD Pelekikena created the Native Hawaiian Values-Based Programming Model, which was adopted by the Residential Life Unit.

Between July 2013 and September 2013, my position within the department was exclusively a Community Desk Coordinator (CDC). CDCs sit behind the front desks of the residential community buildings to greet students, answer questions, assist with the resolution of student conflicts, distribute mail, and provide cleaning supplies, etc. I voluntarily continued to work on the training manual for the Fall 2013 RA training system including values-based questions for each day and creating a large-print version of the manual for an administrator in need. These questions were written using Bloom's Taxonomy (Bloom, 1956) and in consultation with the Native Hawaiian Culture Stakeholders. The training manual was used in August 2013 and included the new pre- and post- training survey. The pre- and post- training survey was created by RD Greta and approved by AD Phil and AD ʻOkika. All Native Hawaiian values, culture, and history training sessions were designed, created, and taught by Native Hawaiian Culture Stakeholders outside of the time in which I worked on the project.

This restructuring was an adaptation of values-based education concepts but applied Native Hawaiian values as was culturally appropriate. The redesigned training system and programming model became a hybrid of Western and Native Hawaiian philosophies. Figure 5. shows the timeline of events regarding my involvement with the phenomenon.

Figure 5. Timeline of Events of the Researcher's Involvement with the Phenomenon



The Fall 2013 training system and implementation of the programming model for the Residential Life Unit took place in August of 2013. During September 2013, I rejoined the department as an ARD in the Apartment Life Unit. In October 2013, after gaining permission from UHM's Office of Research Compliance and from the Director of SHS, I formalized the study of the phenomenon by completing interviews with the Native Hawaiian Culture Stakeholders, requesting all documentation available from the SST, and gaining the original copies of the pre- and post- training survey results.

My positionality as a participant researcher included the formation of close relationships with many persons within the ORL. I supported, but retained distance from, the infusion of Native Hawaiian values into the training system and programming model as I did not run any of the Fall 2013 training system nor did I supervise anyone who was working under the Native Hawaiian values-based programming model. As an ARD, I worked in the Wainani Apartment Complex: one of the Apartment Life Unit residential communities. The Apartment Life Unit did not adopt the Native Hawaiian values-based programming model, while the Residential Life Area of the ORL did. For the concluding interviews of this project, I focused only on RAs in the Residential Life area, none of whom I supervised and all of whom experienced this phenomenon. After the conclusion of the 2013-14 academic year and the conclusion of not only my contract, but of all RAs contracts with the ORL, I conducted a series of interviews with RAs who held their positions prior to the infusion of Native Hawaiian values and during the 2013-14 academic year. The intention of these interviews was to provide a space for the RAs to reflect on the infusion and to gain an understanding of the lived experience of the phenomenon.

CHAPTER 4

RESEARCH FINDINGS

Before the changes to the training system and programming model began, the five Native Hawaiian values that represent the ORL were defined within the context of the on-campus residential communities. They were established in 2010. During the Spring semester of 2013, the values: aloha, mālama, kuleana, ʻohana, and poʻokela structured the redesign of the RAs' training system and programming model. To study this phenomenon, I began the process of formalizing this project during the Fall semester of 2013. After applying to formalize the study through the Institutional Review Board of UHM, I conducted interviews with four Native Hawaiian Culture Stakeholders in order to explain the values in the context of on-campus residential communities for the purpose of composing a background for this phenomenological study. Although the interviews with Native Hawaiian Culture Stakeholders took place in October of 2013, after the intervention began that August, these cultural elements of the RAs' exosystem had been established years before and had been applied to the training system and programming model prior to the start of the 2013-14 academic year and after the conclusion of the 2012-13 academic year.

During the Fall 2013 semester, I requested and was granted access to all documents detailing the redesign of the training system and programming model through the SST. These documents included the original copies of the pre- and post- training surveys that were given before and after the redesigned training system was implemented in August of 2013. Throughout the 2013-14 academic year, the Native Hawaiian values-based programming model was implemented in the Residential Life Unit. At the conclusion of the academic year, I interviewed twelve RAs who experienced the training system and programming model before

and after the intervention took place. These interviews detailed the experiences of the RAs with the phenomenon.

Interviews with Native Hawaiian Culture Stakeholders

Interview Settings

The first interview took place in Hale Ānuenue. The rectangular 3-story residence hall is located makai (ocean-side) of the Duke Kahanamoku Aquatic Complex. Structured in a similar fashion to other university dormitories built at the time, the exterior of the building is constructed of beige-painted concrete block walls. The steel framed doors require a key for admission. The front desk sits just beyond the door and is staffed by CDCs.

Upon entrance to Hale Ānuenue, I was greeted by the CDC. The office space was brightly decorated with the five Native Hawaiian values spelled out in bold lettering with rainbow-colored construction paper. The welcoming bulletin board announced current events hosted by SHS, UHM, and the local community. In the small lobby sat one of the building residents talking story, sharing life experiences, with the CDC. I chatted with them before heading towards my first interviewee's living space.

The interior of the building contrasts with the exterior. Passing through the lobby, the central feature of the open-air interior boasts a large courtyard completely open to the sky above. The central space is covered with landscaping of native foliage watered by rain alone with a concrete floor laundry space connecting the mauka (mountain-side) and makai (ocean-side) open-air hallways. The doorway to each residential room of all three floors opens to this central space. The walls, bulletin boards, and door decorations on the first floor reflected ocean wildlife; laminated construction paper cut-outs of honu (sea turtles), heʻe (octopus), and various iʻa (fish) splashed across every wall. The second floor was covered in images found in the native ʻāina:

local plants and animals, while the third floor held bulletin boards, drawings, and cut-outs of native birds. Stairwells that grace opposite ends of the building are open as well and brightly painted. In the middle of the central building space on each floor is an open community area where residents and guests regularly congregate offering a welcoming feeling of extended family. The atmosphere of this environment was created by RA Leialoha and ARD Pelekikena. It was intended to exemplify the Native Hawaiian values-based on-campus residential experience. The residents, in harmony with this experience, often left their residential space doors propped open as if always anticipating welcomed guests.

My first interview with RA Leialoha took place in Hale Ānuenue. I found her on the second floor in her residential space with her door propped open and throughout our interview residents waved as they passed or popped their heads in to greet her. ARD Pelekikena, supervisor of the space, gave me a paper copy of her answers to the interview questions as she expressed her interest in precision regarding her responses. This intentional precision was reflected in the purposefully designed atmosphere of Hale Ānuenue.

The interview with RD Kapena took place in Johnson Hall. Johnson Hall was constructed decades before Hale Ānuenue and consists of a few long, closed hallways with room doors facing one another. In this building, the small landing spaces on each floor double as platforms for the stairwells and mark the medians between opposite sides of the long hallways. The first floor holds a single hallway, opposite to a large gathering space with an apartment for the building manager located on the far side. Although the structure of the building is not conducive to gatherings greater than four people or less than forty, this building was brightly decorated with the five values in construction paper lettering and images of the local environment. The basement of this building holds the offices of the ORL where I interviewed

RD Kapena's supervisor: AD ʻOkika. The stairwell connects the center of the structure to the office space below. The basement offices of the ORL open to the outdoors and from this entrance one can look over the fencing across the ʻāina, where the athletics facilities are now housed. This space was once part of the Mōʻiliʻili Quarry.

Hale Ānuenue and Johnson Hall were both run by Native Hawaiian leadership. The connection to the ʻāina was obvious and the atmosphere of aloha permeated throughout the buildings. Some of the other halls and hales across campus demonstrated a surface level representation of Native Hawaiian values, however most physical environments tied closely to global pop-culture themes. In a few buildings, the values were spelled out across the walls in colorful letters, but the other images and decorations showed visual content from Pokémon, to Disney princesses, to Marvel comics. While, the CDCs across campus demonstrated aloha to their patrons, the physical environment did not reflect Native Hawaiian culture outside of the buildings run by Native Hawaiians.

Values and Life: Cultural Connectedness

Each interview began with a discussion of the individual's background regarding their Native Hawaiian heritage and their experience with on-campus residential environments. The interviewees shared with me stories of the strong Native Hawaiian cultural values that they were raised with and how these elements influenced their choices to work in the student services field. Both RA Leialoha and ARD Pelekikena spent their formative years as boarders within the dormitories at the Kamehameha Schools while RD Kapena and AD ʻOkika both spent over a decade living and working within the UHM residential communities. Although AD ʻOkika had extensive experience within the residential life area of student services, she did not speak ʻŌlelo Hawaiʻi while the other three interviewees had formally studied the language.

RD Kapena, ARD Pelekikena, and RA Leialoha emphasized that truly understanding and applying Native Hawaiian values is challenging as these words cannot be directly translated into English. In the words of RA Leialoha (2013), "You can never translate another language into another language because you're not going to get the full extent." However, the difficulty lies not only in the language barrier; ARD Pelekikena (2013) states, "The difficulty with explaining our departmental values is that they are not terms or words that can be defined, they are feelings. To demonstrate these values is to feel their presence in your actions and your intentions." By tradition, Native Hawaiian values are not instructed, but rather they are modeled or lived.

The biggest challenge to defining each Native Hawaiian value in English terms is adequately expressing the fluid connection between them. Cultural constructs flow in to and out of one another and cannot be distilled and defined independently, while Western terms are specifically described and Western values hold clear differentiation. RD Kapena, ARD Pelekikena, and RA Leialoha all discussed this fluidity and the difficulty in teasing out separate concepts and separate definitions when all of the values ought to be represented through actions. RD Kapena (2013) spoke of the five as, "Those values are general values that at one point could be all wrapped into one but can also stand alone." RA Leialoha and ARD Pelekikena spoke of this characteristic of fluidity or connectedness. "Okay, so it's aloha, mālama, ʻohana, poʻokela, and kuleana . . . to me values like that . . . it's hard not to think of one without the other," (RA Leialoha, 2013). ARD Pelekikena (2013) stated, "Another important aspect of explaining the values is that they are all connected. Not one value is a silo, it is connected to another." In spite of this fluid characteristic, each of the Native Hawaiian Culture Stakeholders described each value independently, explaining how the values connected to one another as they transitioned

from term to term. Within each interview the explanations of the separate terms overlapped one another in very similar ways, demonstrating internal validity.

Working Definitions of the Five Native Hawaiian Values

Native Hawaiian values do not represent characteristics, as values often do in Western philosophies, but rather they represent the Native Hawaiian world view. Native Hawaiian values represent how one's life is to be lived; they represent actions and interactions instead of someone's personality traits. In the attempt to explain each of the five Native Hawaiian values separately, RA Leialoha began by expressing the value of kuleana as the foundational purpose of positions within the ORL.

> And our responsibility is not, to me, it's not to the department. It's to . . . it's to our residents. It's to the customers that we have. Just because they're the reason why we're here without them we . . . there's no sense in being here. There's no sense in having a school, a department. (RA Leialoha, 2013)

RD Kapena (2013) stated,

> Kuleana includes both responsibility and obligation, so you can see it as it's your kuleana to work if you commit to a work project or commit to a position. It's a commitment to family, to friendship, to any kind of relationship that you value. (RD Kapena, 2013)

Kuleana is not directly translated to responsibility; rather it is defined in the context of on-campus residential communities as and RA's privilege, responsibility, obligation. The graphic given to the RAs to loosely translate each value is shown in Appendix E. The emphasis of the value is on the relationship between oneself and one's kuleana: the focus of one's responsibility. One's kuleana is considered with a layer of honor, or a positive obligation instead of the negative connotation or weight that the word 'obligation' often takes on in English. Obligation is taken

with a high degree of respect from the focus of the kuleana offering more of a reciprocal relationship.

> Kuleana in its simplest form is responsibility. Both formally and informally, kuleana represents taking initiative to do what is right . . . But kuleana can also be the responsibility of sitting and just getting to know your residents on a deeper level. (ARD Pelekikena, 2013)

Within kuleana there exists a level of appreciation for being granted the opportunity to be responsible.

‘Ohana is explained as the people with whom you have a relationship; the group to whom you are loyal and obligated, those to whom you are responsible for just as they are responsible for you. One’s kuleana is to one’s ‘ohana. Although ‘ohana translates loosely as “family” it is not limited to biological family, instead one’s ‘ohana includes all of the people with whom one has a relationship. RD Kapena (2013) stated, “‘Ohana is the condition of family. And it also means both family that you are born into and family that you select.” ARD Pelekikena (2013) explained, “‘Ohana is often described as a web, where everyone is interconnected.” RA Leialoha (2013) extended this explanation by stating, “It’s that thing or whatever agency it is that helps something to grow. So it’s the thing that inspires you to do whatever you want to do . . . a lot of times with people it’s their family.” In our context, ‘ohana is similar to an embedded ethic of care for all those working for the same purpose: the physical, mental, and emotional health of the students living on campus. The nucleus of ‘ohana is on the relationship between all of the members with the objective of genuine care for the others’ personal growth. It is to one’s ‘ohana that one is obligated to or responsible for and mālama describes that depth of care.

Mālama flows into these two other values. The word is often translated as "to care for." The relationship between the Native Hawaiian people and the ʻāina is very frequently expressed through the common phrase "mālama ka ʻāina," meaning to care for the land. This emphasizes not only a basic concern but a genuine, positive, and reciprocal relationship with the ʻāina, a term translates to: that which feeds us. In the context of on-campus living communities, RA Leialoha (2013) shared "Mālama at its foundation is 'I'm here for you. What do you need?'" She went on to explain that it is not one's responsibility to guess what another needs, but rather to be there, actively supporting one another and derive what is needed through the relationship. "Mālama simply means to care for. So, whether that is directly caring for a student face-to-face or if it is implementing a new programming model to better fit students' needs," ARD Pelekikena (2013) explained that mālama takes on many forms and embodies a genuine interest in others and in taking action to demonstrate care and support for one another. "And mālama in that, as part of your position here, you are charged with caring for the people here in varying degrees. While it doesn't necessarily look the same as a family, it has aspects that are synonymous," (RD Kapena, 2013). RD Kapena focused on the kuleana of the position and equated that to behaving in a way that demonstrates mālama: genuine care for the people. AD ʻOkika (2013) shared a story she used to explain mālama when the values were being chosen to represent the ORL:

> It was from a team of people that sat down and in their gruff way sometimes . . . it's like 'Oh, we gotta take care o' da kids,' and I just hear that . . . and when I hear that I ask, 'Well, what does that look like to us?' . . . Our values are demonstrated in the way we perform services, maintain facilities, and develop and care for our communities. (RD Okika, 2013)

To mālama another requires authenticity and expresses a genuine depth of care.

This genuine interest can also be expressed as aloha. Aloha is traditionally used as a greeting, but the meaning goes far deeper than a simple 'hello' or 'goodbye.' Aloha is more closely an invitation to a sense of belonging and acceptance. RA Leialoha (2013) stated,

> In its essence to . . . to aloha someone is to be in their presence. Because your alo, your alo is . . . that's your front, the whole front side of your body is your alo and your 'ha is your breath. (RA Leialoha, 2013)

She later explained that aloha in the context of residence life has a reciprocal quality as well, "You're open to them to receive whatever they need form you and whatever you need from them." In residence life, aloha is a value because it describes the depth of your dedication to each person within your 'ohana. Aloha is not simply a greeting, rather it's a promise of your time, of a piece of yourself. In ARD Pelekikena's (2013) words, ". . . aloha is demonstrated by the RAs being intentional about reaching out and getting to each of their residents individually." In the context of on-campus residential communities, RD Kapena stated, "Aloha is . . . a condition . . . it's more the way someone carries out everything they do." As a concept, the three interviewees who had formally studied 'Ōlelo Hawai'i explained aloha differently from the interviewee who had not, but each of the Native Hawaiian Culture Stakeholders focused on the abstract sense of the term explaining aloha as more of a feeling than a word.

AD 'Okika described po'okela as excellence, as is true of the term, however in its common context this translation does not do justice to the value. The intention of choosing po'okela as a value was for this term to represent an enthusiasm and continuing attempt at excellence instead of actual excellence itself. Both RA Leialoha and ARD Pelekikena discussed po'okela as not the best choice of words when choosing values from which to operate. "To me, po'okela . . . it's not the right word. Excellence shouldn't be the word," explained RA Leialoha.

Other values were mentioned as alternatives including kūlia, or "to strive for excellence," may have been a better representation of the intended concept. As a leader in the department, RD Kapena (2013) taught po'okela as "The intent that if you're going to do something, do it right and do your best."

The interviews with the four Native Hawaiian Culture Stakeholders formalized concepts that had been put in place through the RA training system and programming model during 2013-14 academic year. These working definitions structured presentations, activities, and training sessions in addition to becoming the constructed elements of the programming model. This infusion of the values was evidenced through documents from the SST.

Documentation of the Redesign of the Training System and Programming Model

The documents of the SST included meeting agendas, drafts of training materials, and learning experience proposals for the RAs through the ORL. Each year the committee is comprised of two to three RDs and ARDs in addition to a dozen or so RAs. The purpose of the SST is to design, plan, and carry out the training system each year and address any adjustments to the programming model. The materials included in this study are all of the printed pages available in addition to all of the digitally saved pages available that were created and used by the SST in preparation for the Fall semester of 2013. The dates of these pages included a smattering saved from Fall 2009 and over five hundred ranging from the summer of 2012 through September of 2013. It was explained that the pages used prior to those dated from the summer of 2012 were accounted for by persons no longer with the ORL and were no longer available. The available documents outline the planning and production of the training system and programming models from the summer of 2012, before I arrived on island, through the implementation of this phenomenon during the Fall 2013 semester.

Throughout my experience with the training system and programming model in August of 2012, I took notice of the lack of recognition of Native Hawaiian values, culture and history. By October of 2012, I had requested a meeting with the supervisor of the SST, RD Greta, to propose an incorporation of the values and the use of a manual for the upcoming training. She brought my ideas to the SST as shown in the agenda for 10/9/12, which lists "Ideas from Meghan" as one of the item lines. From this meeting, I was granted permission to create and design a training booklet. I decided to include the ORL's mission, vision, and values (Appendix D) in addition to a brief history of each residence hall. The session planning pages, session details, and goals for this time period do not show any other evidence of values nor are there any Native Hawaiian culture activities planned. By November 2012, I submitted a training booklet draft and on the 11/20/12 and 11/27/12 meeting agendas "review booklet" and "review updated booklet" are listed. The Spring 2013 training system took place from January 2nd, 2013 through January 5th, 2013. As I went through the training system in January of 2013, I found through conversations regarding the contents of the training booklet that there was a general lack of awareness of the prior existence of the ORL's mission, vision, and values from the RAs. Following the reflections submitted by the RDs, ARDs, and RAs of the Spring 2013 training system, it was determined that the department would infuse the ORL's five Native Hawaiian values into the training system and programming model for the 2013-14 academic year. Table 3. is comprised of the list of Native Hawaiian values implementation identifiers.

Table 3.

List of Native Hawaiian Values Implementation Identifiers

Date	Evidence of Native Hawaiian Values Incorporation
Before August 2012	SST Western-styled Planning and Design of the Resident Assistant Training System and Programming Model
August 1-13, 2012	Fall 2012 RA Training System and Programming Model Implementation
October 9, 2012	SST Agenda Note: "2. Ideas from Meghan"
November 20, 2012	SST Agenda Note: "2. Review booklet"
November 27, 2012	SST Agenda Note: "1. Review updated booklet"
January 2-5, 2013	Spring 2013 RA Spring Training System
January 22, 2013	SST Agenda Note: "2) Spring Training and Feedback" HN/HW submission: "1. Strengths: What did you like?" "pamphlet" "7. What additional resources (handouts, etc.) would have been beneficial for you to have?" "Booklet = good" Individual submission: "7. What additional resources (handouts, etc.) would have been beneficial for you to have?" "a more frank discussion on race/ethnicity specifically reflecting Hawai'i"
April 10, 2013	SST Agenda Note: "1. Meghan's Ideas" "- each RA gets manual w/ questions regarding mission/vision/values" "- video taped how-to's" "- fill in the blank handouts" "- values/applicability"
July 2013	Fall 2013 RA Training Manual with Values-Based Processing Questions
August 5-15, 2013	Fall 2013 RA Training System and Programming Model Implementation
September 30, 2013	SST Agenda and Meeting Pages: Learning objectives definition page Bloom's Taxonomy Action Verbs page Training Session Learning Objectives and Outline Pages including ORL values within each learning objective Plan for Spring 2013 Training System schedule - "Who we are, what we do" 60-mintue session - "History of the Islands, the University, the SHS dept, the Office of ResLife, etc. Including UH's strategic plan and ResLife's strategic plan. History of our mission, vision and values."

Applying Native Hawaiian values within the educational setting has been explored throughout Hawai‘i. The Native Hawaiian Education Council (NHEC) in collaboration with Ka Haka ‘Ula O Ke‘elikōlani (College of Hawaiian Language at the University of Hawai‘i at Hilo) (2002) set forth a series of recommendations for incorporating Native Hawaiian values and culture. The first recommendation was for learners to “Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental, social and spiritual well-being of the learning community that promote healthy *mauli* and *mana,*” (NHEC, 2002). One’s mauli is the “cultural heart and spirit of a people” (NHDC, 2002, p.3) and one’s mana is one’s ‘life energy.’ ORL followed these recommendations for the 2013-14 academic year by using a variety of learning materials, inviting students to participate in Indigenous activities (e.g. lei making, taro farming), and time spent on learning and developing an understanding the Native Hawaiian values within the context of on-campus residential communities.

During the 2013-14 academic year the infusion of Native Hawaiian values took place. The ORL incorporated learning sessions regarding ‘Ōlelo Hawai‘i and the history of Hawai‘i as was recommended by the NHEC (2002). These lessons were evidenced in the planning materials for the Fall 2013 training system and appeared in the schedule. Within the umbrella of promoting personal growth and connection to cultural identity, the Native Hawaiian Education Council recommended that students learn to “live in accordance with the cultural values and traditions of the local community,” (NHEC, 2002, p. 8). The redesign of the RA’s training system included Native Hawaiian cultural activities and attempted to promote this through the constant emphasis of operationalizing the department’s values via the use of the RA manual as a learning tool to reinforce values through each day’s activities.

For each training session, Values-Based Processing Questions addressed Native Hawaiian values in the form of questions written to complement the lesson concepts of the day. For example, the sessions addressing Community and Programming included Values-Based Processing Questions: 1) Our residents are part of our ʻohana. How can we show aloha with our actions? 2) What can you do to contribute to the building of a positive, supportive community? etc. For the LILI (Living It, Loving It) experience, Values-Based Processing Questions included 1) How can we teach kuleana in our communities? 2) How can our actions demonstrate the importance of kuleana to our ʻohana? For the sessions regarding Emergency Procedures the Values-Based Processing Questions were 1) Each one of us is a part of the SHS ʻohana. What are some ways we can demonstrate mālama in how we interact with all of the members in our community every day? 2) Learning emergency procedures is one of our kuleana. If an emergency situation arises, how can we demonstrate mālama for our community and those affected? In addition to values-based application questions, Native Hawaiian culture learning sessions and activities were incorporated into the training system. These included sessions defining the collective as a department through a focus on the mission, vision, and values; a specific session explained the departmental values and applications, activities such as lei making were included in the LILI experience, and a field trip to the loʻi took place.

As an example of the inclusion of a traditional Native Hawaiian activity, the RAs went on a field trip to the loʻi. Through this project the connection between place and identity was emphasized. In order to prepare for this event, the RAs learned an oli (Appendix F), which was written especially for this experience. An oli is a Native Hawaiian chant. This oli was written by ARD Pelekikena's cousin, Devin Kamealoha Forrest, to commemorate the event and was taught to all RAs. The chant was performed by the RAs before participating in traditional taro

farming methods at Ka Papa Loʻi ʻO Kānewai (the on-campus loʻi) lead by the director: Makahiapo Cashman. This experience was intended to connect the RAs with the values of the ORL and with Native Hawaiian culture. Within every session of the Fall 2013 training system, Native Hawaiian values were addressed and activities promoting interaction between the RAs and the ʻāina were frequently included as was evidenced through the documents of the SST. The training manual included a history of each on-campus residential community, however this was presented to the RAs in a lecture and the growth of the potential connection the RAs might have felt towards the history and the ʻāina of their individual on-campus residential halls was not emphasized. The activities and structural changes of the training system are listed in Table 4.

Table 4.

Native Hawaiian Cultural Content within the Redesign of the Training System

Training Activities		
	Presentation	Native Hawaiian Values & ʻŌlelo Hawaiʻi
	Presentation	Native Hawaiian History and Culture
	Presentation	The History of UHM and the On-Campus Residential Communities
	Field Trip	Ka Papa Loʻi ʻO Kānewai
	Oli	Participation: memorization and presentation of oli by RAs
	Program	Lei Making during the LILI experience
	Questions	Values-Based Processing questions included in the RA training manual associated with the training content each day
Structural Changes		
	Focus	Relationship building between and among the RAs, the ARDs, and the RDs
	Instructional Differentiation	Separation of students by experience levels regardless of students' ages
	Instructional Differentiation	Separation of students by areas of interest so that each student focuses on gaining depth in an area that is considered a strength of theirs
	Interdependence on the Community	By focusing on the development of students' strengths of specific skill sets, the RAs return to their teams with heightened degrees of expertise in certain areas. Sharing these degrees of expertise with their teams develops interdependence of the community members.

The previous programming model used during the 2012-13 academic year was four pages long with concepts split by year in school and assumed each student began their first year at the university immediately after high school, the first year then assumed to be followed by three additional years culminated by graduation. This model did not address the Native Hawaiian culture nor did it address any student experience outside of a very narrow, traditional view of the Western Bachelor's degree design. The 2013-14 programming model focused on the development of 'ohana (family) regardless of age, background, or experience. The programming model requested that RAs focus each month on a single value so that by the end of each semester four values would have been addressed in rotation while monthly the value 'ohana consistently focused the RAs on developing relationships within their communities.

The 2013-14 Native Hawaiian Values Programming Model included a brief introduction, an explanation of 'Ohana Time:

> The time spent with members of the residential community (residents, staff) to strengthen and bond members. 'Ohana time is spending time making sure your family is safe and that the facilities and grounds of your home are well-kept. 'Ohana time is the investment of yourself in members of your community and the things you do to build a strong thriving community. (ARD Pelekikena, 2013)

This programming model instructional page also included an outline for the expectations for value programs; for example: Kuleana in September and January: "This program seeks to provide residents with a better understanding of how their actions and inactions impact them individually as well as the community at large. To use Kuleana within the RA position means to see our area of responsibility as a privilege and opportunity to cause growth in those we serve as well as ourselves," (ARD Pelekikena, 2013). The model then went on to offer examples of

program topics fitting this value such as: community service, time management, beach clean-up, alcohol awareness, conservation, public transportation use, ethnic etiquette, etc. In total, RAs were expected to put on an active program (host an activity) relating to a specific value once each month, put on a passive program (bulletin board, fliers, posters) relating the value to a topic once each month, and host a larger scale program in collaboration with other RAs focusing on the development of relationships within the community or ʻohana. Once an RA generated a program idea, the concept was submitted to their ARD or RD for approval and placed on the activities schedule. The RA was then responsible for advertising the event, gathering any materials, and hosting the activity or displaying the chosen set of information. The Native Hawaiian values-based programming model was taught during various learning sessions within the training system and exemplified through activities offered during the on-campus residential community simulation: the LILI experience.

The programs are activities designed and carried out by RAs with the purpose of connecting RAs to their residents and creating a positive community. The Native Hawaiian values-based programming model was used throughout the 2013-14 academic year by the buildings in the Residential Life Area. Table 5. lists the differences between the 2012-13 and 2013-14 programming models.

Table 5.

Comparison of the 2012-13 and 2013-14 Programming Models

2012-13 **Western-style** **Programming Model:** Two Active- and One Passive-Program focusing on a single theme	**Month**	**2013-14** **Native Hawaiian Values-Based** **Programming Model** One Active- and One-Passive Program focusing on a value and ʻOhana time
Community Standards	August	ʻOhana time
Personal Responsibility	September	Kuleana ʻOhana time
Community Building and Civic Engagement	October	Poʻokela ʻOhana time
Academic Awareness	November	Mālama ʻOhana time
Global Awareness	December	Aloha ʻOhana time
Leadership Skills	January	Kuleana ʻOhana time
Life Skills	February	Poʻokela ʻOhana time
Personal Wellness	March	Mālama ʻOhana time
Career Awareness	April	Aloha ʻOhana time
Future Focus	May	ʻOhana time

To support the direction of UHM (University of Hawai‘i at Mānoa: Strategic Plan Working Group, 2010), the SST planning materials for the 2013-14 training system and programming model contained a reflection of the Native Hawaiian culture; demonstrated through evidence of the use of the ORL's departmental values and cultural experiences. Incorporating values into staff trainings paralleled the educational trend of teaching ethics, morals, and values in the K-12 schools (U.S. DOE, 2012), which was further explained in contextual detail by the Hawai‘i DOE. The documents of the training system included session planning pages with learning objectives or goals for each session. The learning objectives for training sessions after the infusion included Native Hawaiian values; however those before the infusion of Native Hawaiian values into the training system for the 2013-14 academic year did not. The learning objectives for the Fall 2013 were used in the writing of the pre- and post- training survey; the results of which demonstrated significant increases in student understanding.

Pre- and Post- Training Survey Results

The pre- and post- training survey results demonstrate that the RAs self-reported increases in understanding of Residential Life Values and Native Hawaiian history and culture. The pre- and post- training survey yielded 62 sets of data. Sixty-two responses where the pre- and post- 4 digit code that protected anonymity could be matched and all of the responses were in integer form and between 1 and 5, reflecting the ordinal Likert-scale structure. After preparing the pre- and post- training survey data, I ran an exploratory factor analysis in order to categorize the survey questions. This protocol recognizes survey questions by groupings, so if respondents answer a certain way on one question, they likely will answer in a correlative fashion on another question or a few other questions. This tells us to which questions the students are likely to answer similarly and allows the identification of latent traits among the

questions. After completing the exploratory factor analysis, I addressed the basic descriptive statistics for the data. In conclusion, to investigate significance I completed the Wilcoxon signed-rank test showing the RAs self-reported significant increases in understanding regarding Native Hawaiian values and Native Hawaiian history. The Wilcoxon Signed-Rank test required a W-value of less than 161 for a critical value for the number of participants with a two-tailed alpha value of 0.001. Question #1 resulted in a W-value of 0 and Question #4 resulted in a W-value of 37.5; both demonstrating significance. Through the pre- and post- training survey results as indicated by the Wilcoxon signed-rank test, the Fall 2013 training system elements that focused on Native Hawaiian values of the ORL and Native Hawaiian culture and history appear to have been successful.

Exploratory Factor Analysis

The initial exploratory factor analysis results of the entire pre- and post- training survey showed three pronounced secondary traits that categorize the survey questions regarding the Fall 2013 RA training system. Due to the limited number of respondents, solid assumptions cannot be made; however, we can loosely interpret the data and group the survey questions according to the promax rotated pattern matrix (Figure 6.). I completed this initial exploratory factor analysis as a university course requirement final project during the Fall 2013 semester.

Figure 6. Exploratory Factor Analysis: Promax Rotated Pattern Matrix

Pattern Matrix[a]

	Component		
	1	2	3
VAR00001	-.001	.269	.567
VAR00002	.728	.097	-.170
VAR00003	.401	-.454	.742
VAR00004	-.360	.113	.836
VAR00005	-.140	.828	.043
VAR00006	.058	.721	.049
VAR00007	.202	.344	.341
VAR00008	.617	.197	-.042
VAR00009	.499	.235	.175
VAR00010	.765	-.050	.006
VAR00011	.156	.752	-.149
VAR00012	.062	.430	.442
VAR00013	.347	.531	-.025
VAR00014	.923	-.019	-.109

Figure 6. This figure assigned the results from each survey question as VAR00001 for question 1 and VAR00002 as question 2 and so on. The figure was found using the Principal Component Analysis extraction method with the Promax with Kaiser Normalization rotation method in which the rotation converged in six iterations. Three latent traits were identified and the corresponding questions highlighted in green, yellow, and pink.

I identified three latent traits from the 14 question pre- and post- training survey, which are color coded above in yellow, pink, and green. I assigned titles "1: Intra-Community," (yellow) "2: Inter-Community," (pink) and "3: Understanding of Departmental Culture and Values" (green). Trait 1: Intra-Community includes survey questions that address the responsibilities and concerns for the RAs within their own communities and with their assigned residents: survey questions 2, 3, 8, 9, 10, and 14. Trait 2: Inter-Community includes survey questions that address the potential interactions between RAs and other members of the Residential Life community from emergency responders to campus security: survey questions 5, 6, 11, 12, and 13. Trait 3: Understanding of Departmental Culture and Values includes the two questions that address this study: survey questions 1 and 4. Survey question 7 did not code strongly with any of the three components and can be addressed independently. This exploratory factor analysis tells us that the students who reported pre- and post- comparison results responded in a similar fashion on questions 1 and 4: the two that apply to this study. In addition, and more importantly, this tells us that the responses to questions 1 and 4 do not necessarily correlate to the responses to any of the other twelve questions. This demonstrates internal validity.

Basic Descriptive Statistics

Survey questions 1 and 4 have a latent trait verifying that the two questions retain internal validity. The responses to Question 1: "To what degree do you understand the Residential Life Values?" and Question 4: "To what degree do you feel you understand Hawaiian culture and history?" yielded similar responses in students. The 5-point Likert scale question structure does not allow for the "averaging" of data as each category is represented independently and students do not have the option to choose a non-integer. I created a frequency table for the pre- and post-

survey responses for questions 1 and 4 and included a double bar graph of both questions to visually express the pre- and post- responses (Figures 7.1 and 7.2 respectively). The response frequencies appear to demonstrate significant increases in understanding of both the Residential Life Values and Native Hawaiian culture and history by demonstrating higher quantities of RAs reporting an understanding level of either 4 or 5 after the intervention as opposed to an understanding level of 1, 2, or 3 before the intervention. Addressing Question 1: To what degree do you understand the Residential Life Values?, before the phenomenon began three RAs responded with level 1 (no degree), eight RAs with level 2 (low degree), thirty-three RAs with level 3 (moderate degree), and nineteen RAs with level 4 (high degree). After the intervention, no RAs reported their understanding at "1 = no degree" or "2 = low degree" and only one RA reported with level 3 (moderate degree). Thirty RAs reported their level of understanding at a 4 (high degree) and 31 reported their level of understanding at a 5 (exceptional degree). For Question 4: To what degree do you feel you understand Hawaiian culture and history?, before the training system began three RAs reported with level 1 (no degree), twenty-two RAs with level 2 (low degree), thirty-four RAs with level 3 (moderate degree), and three RAs reported a level 4 (high degree). After the redesigned training system was implemented, no RAs reported their knowledge at "1 = no degree" while only three RAs reported level 2 (low degree). Sixteen RAs assessed themselves at level 3 (moderate degree), twenty-seven recorded level 4 (high degree), and sixteen reported their level of understanding at a 5 (exceptional degree). These results are reported below through double-bar graphs in Figures 7.1 and 7.2.

Figure 7.1. Double Bar Graph for Pre- and Post- Training Survey Responses to Question #1

Question #1: To what degree do you understand the Residential Life Values?

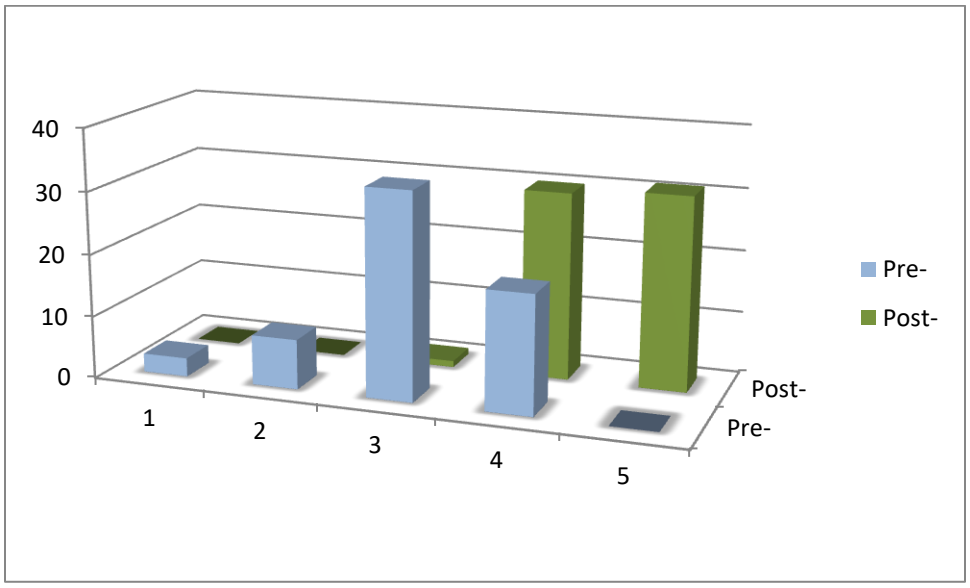


Figure 7.1. The blue bars for Question #1 represent the pre- training survey responses while the green bars represent the post- training survey responses. There appear to be significant increases in self-reported degrees of understanding.

Figure 7.2. Double Bar Graph for Pre- and Post- Training Survey Responses to Question #4

Question #4: To what degree do you feel you understand Hawaiian culture and history?

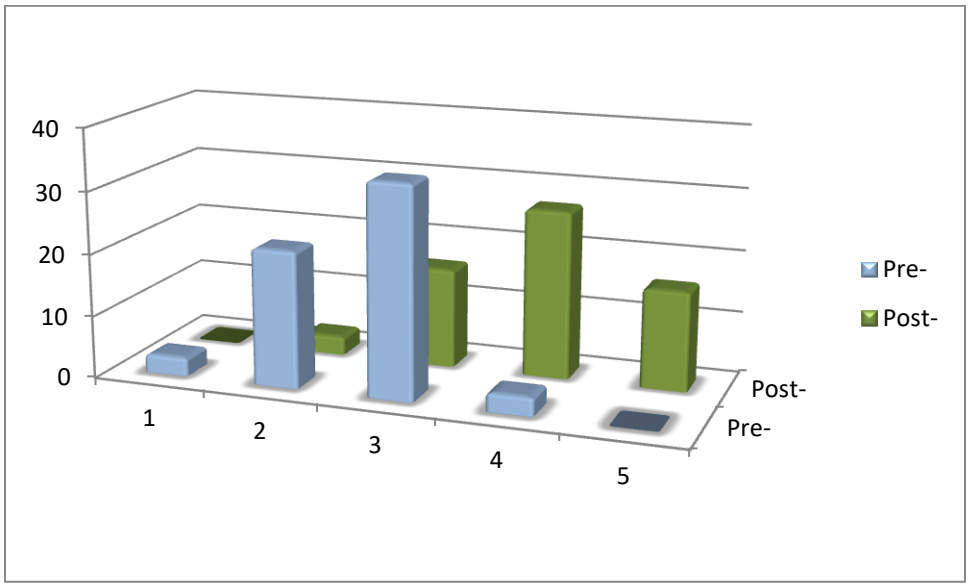


Figure 7.2. The blue bars for Question #4 represent the pre- training survey responses while the green bars represent the post- training survey responses. There appear to be significant increases in self-reported degrees of understanding.

Wilcoxon Signed-Rank Test

I chose the Wilcoxon signed-rank test (Lowry, n.d.) because the data set is the result of a categorical (ordinal) survey. I assume, in this case, the ordinal Likert-scale is determined to be of an equal-interval scale by the participants of the survey. The participants are anonymously represented by their self-chosen four-digit identifiers and it can be assumed that their responses represent a normal distribution, as can be observed by the distribution of pre-survey results seen in Figures 7.1 and 7.2. The pre- and post- training survey data set offers a matched series identifying individuals before and after the intervention: the Fall 2013 training system. I sought to determine whether there were statistically significant increases in the degree of self-reported understanding post-intervention survey responses when compared individual-by-individual with the pre-intervention survey responses. There were 62 matching pre- and post- response sets. Thereby, I determined the Wilcoxon signed-rank test to be the most appropriate for the data set.

To complete the test, first the results of the Question 1 and Question 4 were separated and the difference between each pre- and post- survey result for each participant was found. The absolute value of the differences were ranked and the students reporting no change in understanding were put aside per Wilcoxon signed-rank test procedures (8 respondents to question 1 and 23 respondents to question 4). This test focused on the difference in self-reported levels of understanding while taking into account the number of participants. The respondents demonstrating either positive or negative differences were then ranked, summed according to their positive or negative sign, and assessed against the table of critical values. For example: the W-value for question 4 was 37.5. This value needed to be less than the critical value for the number of participants with two-tailed alpha values of 0.1 = 271, 0.05 = 249, 0.02 = 224, 0.01 = 207, and 0.001 = 161. The results for Question 1 and Question 4 showed significance for all

alpha levels using the Wilcoxon signed-rank test. This tells us that the RAs reported that their understanding of both the five Native Hawaiian values governing the ORL and of Native Hawaiian history and culture made significant increases. Thereby, we can presume that the redesign of the RA training system to infuse Native Hawaiian values into residence life during the 2013-14 academic year took place and was successful according to the results from the self-reported survey.

Interviews with Resident Assistants

The twelve interviews with the RAs took place behind front desks and in residence halls amidst the first summer school session and due to the time of year, all were in varying states of transition. After transcribing the twelve interviews with the RAs, I coded the content according to themes: comparison to prior training experiences within the ORL, Native Hawaiian values implementation including issues regarding 'buy-in', observations of administrators, and discussions surrounding the programming model. The RAs easily identified the intended intervention when they compared the training system of the Fall 2013 to their prior experiences. From that point the discussions varied according to the RAs' ethnic and cultural backgrounds. Their responses to the infusion of Native Hawaiian values ranged from skeptical, to supportive, to dismissive and these responses are reflected in their personal life experiences in addition to their current and intended future relationship with Hawai'i. I categorized the RAs into three primary subgroups according to their self-identification: three Native Hawaiian RAs, four Local RAs, and five Continental RAs. Then I coded the Continental RAs into two smaller subgroups: Supportive and Unsupportive. Table 6. lists the RAs, their backgrounds, and their subgroups.

Table 6.

Table of Resident Assistants' Subgroups

Name	Gender	Ethnicity	RA subgroup and hometown	Interview Date and Location
Kaila	female	partially Native Hawaiian	**Native Hawaiian** Kapa'a, Hawai'i	May 20, 2014 Lehua Hall lobby
Mallory	female	Portuguese / Native Hawaiian	**Native Hawaiian** Wahiwa, Hawai'i	June 17, 2014 Noelani/Wainani desk
Leialoha	female	Native Hawaiian	**Native Hawaiian** Honolulu, Hawai'i	July 1, 2014 Athletics' Offices
Gia	female	white	**Local** Kailua, Hawai'i	May 20, 2014 Frear Hall lobby
Alicia	female	Chinese/Japanese/ Native Hawaiian	**Local** Lihue, Hawai'i	June 9, 2014 Johnson Hall desk
Ruby	female	white / African American	**Local** military	June 8, 2014 Johnson Hall desk
Amaya	female	Japanese	**Local** Mililani, Hawai'i	June 10, 2014 Gateway House lobby
Jaemie	female	first generation Chinese	**Supportive Continental** San Diego, California	June 2, 2014 Noelani/Wainani desk
Raiden	male	white / Japanese	**Supportive Continental** Seattle, Washington	June 2, 2014 Noelani/Wainani desk
Tiare	female	mixed / Pacific Islander	**Supportive Continental** San Francisco, California	July 3, 2014 Noelani Apartments
Kaden	male	white	**Unsupportive Continental** Fort Collins, Colorado	June 8, 2014 Gateway House lobby
Mariela	female	white	**Unsupportive Continental** military	June 10, 2014 Gateway House desk

Comparison of the 2013-14 Training System to Prior Experiences

The RAs' responses to the interview question: "How did the Fall 2013 training compare with the previous RA trainings?" coded into three subcategories and their comments often complemented one another. They mentioned the infusion of Native Hawaiian values throughout the system, an observable difference in tone and focus, and an increase in engagement and structure including the differentiation of learning groups.

Evidence of values in the training system. Ten months after implementation, the RAs reported significant differences regarding the training system when compared to previous years specifically citing the inclusion of Native Hawaiian values. "I don't think at the end of my first year I knew what they [the values] were and this year I do," (Local RA Amaya, 2014). The third interview question directly addressed values: "One of the department's objectives was for the RAs to be able to incorporate the five values into all aspects of the job. Do you feel this was accomplished?" Local RA Ruby (2014) explained her initial observations with the redesign,

> I really like this fall training because, um, like it was changed up from last time, like, um, in terms of, like, the values, I definitely saw more this year. Like, last year I didn't really know what the values were. To be honest, um, my first year as an RA they didn't really incorporate that . . . My first year, um, I had no idea what the values were, I feel, um, like, this year they exactly tried to incorporate it. (Local RA Ruby, 2014)

Her comments highlighted the primary difference due to the redesign.

The values were incorporated not only directly, but also indirectly through activities, which are mentioned during the interviews. Native Hawaiian members of the ORL directly instructed the Native Hawaiian values content and those individuals were discussed as well in reference to the effectiveness of specific training sessions.

> I think the hands on things, like, going to the loʻi and, like, having [ARD Pelekikena] come up and really talk about it [values] because she's passionate about it. I think that one really stood out to everyone, especially to me. (Native Hawaiian RA Mallory, 2014)

The importance of Native Hawaiian values is not exclusive to persons in the RAs' microsystems. Native Hawaiian values drive many elements of the RAs' macrosystem including individuals who operate the on-campus loʻi (taro farm) using traditional, Indigenous practices. This experience was strategically incorporated to help RAs to internalize the values and develop a sense of place. "I think that going to the loʻi helped. Because it wasn't just higher ups in housing that talked about the values it also was the people who worked at the loʻi talked about it," (Local RA Gia, 2014). Through the fieldtrip to the loʻi, the RAs experienced Native Hawaiian values applications not only within the on-campus residential communities, but elsewhere on UHM's campus.

The influence of the Native Hawaiian culture, which was absent in prior trainings and yet is prevalent at UHM, was mentioned as a recognizable change to the training system of Fall 2013. Some of the RAs are aware of the intention over time to incorporate the values before Fall 2013 and were equally aware that this had not taken place.

> Especially in the way of what [ARD Pelekikena] introduced in the Hawaiian side, um, and how that really plays into the dynamic here at UH. Um, and we didn't have that previously and I know that [AD ʻOkika] wanted to try to introduce that constantly. Um, but we didn't really have a good medium or time to do it, so I think that came to fruition here. (Local RA Alicia, 2014).

The RAs recalled a significant difference in the training system during the Fall of 2013 due to the infusion of Native Hawaiian values.

Increased engagement and structure. With the purposeful infusion of Native Hawaiian values, the RAs reported an increased degree of engagement and noted a heightened awareness of the training system's structure.

> The one major change or the two major changes I really liked for this past fall was the inclusion and really hitting about the values that we use as a department and also the objectives for each and every day that we use for each of the sessions because it felt a little more structured in that sense. (Supportive Continental RA Raiden, 2014)

The concept of structure was mentioned a number of times throughout the interviews. Purposefully setting an intention to infuse Native Hawaiian values and providing supportive tools resulted in a higher degree of perceived structure by the RAs. "I thought this year's training was a lot more structured," (Supportive Continental RA Jaemie, 2014). With this structure comes a sense of purpose even for returning RAs,

> I know in the past I felt like I was wasting time but even this past fall and this past spring, which I've had the most experience in the position I've ever had, I felt like my time was best spent. (Unsupportive Continental RA Mariela, 2014)

The heightened sense of structure led to a more cognizant sense of purpose.

As is traditional through the Native Hawaiian culture, education is structured using an interactive, hands-on focus that promotes the development of relationships. These incorporated elements are noticed by the RAs. "And then, like, I don't know, like, Fall training was more informative and it just seemed a little more interactive," (Native Hawaiian RA Kaila, 2014). Not only did the Fall 2013 training sessions interactively instruct values, but the training system itself was intended to demonstrate values and to promote the development of those concepts within and between the RAs.

In the Native Hawaiian culture students are separated into experience levels instead of the traditional Western system of standardization by age. During previous RA training systems all students participated in identical learning experiences while during the Fall 2013 training system the RAs were periodically separated into experience groups, which was notably appreciated by the RAs.

> Okay, um, so my opinion would be that I really liked Fall training this year because it was . . . I liked that they separated the returning RAs and the new RAs. I think that was really well done. (Unsupportive Continental RA Mariela, 2014)

Local RA Amaya (2014) stated,

> Like, the second year [Fall 2013], I guess, the biggest thing that a lot of people noticed or the biggest thing that everyone mentioned was that it got split a lot better. Um, people that were returning didn't have to sit through the same things as the people who weren't returning. (Local RA Amaya, 2014)

Native Hawaiian RA Kaila (2014) explained,

> I guess it just seemed more effective when it was, like, if you're new, please stay for this, but if you're returning you can leave for this; especially for people who it's like their second or third year or rarely fourth. (Native Hawaiian RA Kaila, 2014)

This was supported by Local RA Gia (2014), "I think that breaking people up into groups made a lot of sense." In summary, "RAs who have more experience were given the opportunity to grow off of their previous experiences rather than sitting through the same thing over and over again," (Native Hawaiian RA Leialoha, 2014). The differentiated learning experiences fostered a higher degree of RA engagement and a more positive training experience.

The previous RA training system reflected a Western educational structure with whole-group standardized lectures over an eight to ten hour day. One of the implementations for Fall 2013 was a conference experience where RAs could choose to learn about various topics. This reflected Indigenous learning structures by promoting the development of individualized expertise and establishing an internal dependence on and appreciation for each individual's contribution to the collective. Supportive Continental RA Jaemie (2014) stated, "I loved that we had the different conferences and we had us move to different rooms compared to, like, we sit in a big lecture and then lecturer came in, like, an hour and then another lecture came in." The conference experience was one way the Fall 2013 training system differentiated instruction, which was well received. "We tried the conference rotation system this past fall and that was a lot better than what we had the first year because it was literally like lectures from morning to night every day," (Native Hawaiian RA Mallory, 2014). In this fashion, through the conference rotations, each RA did not necessarily learn the same material; rather they learned concepts that would allow them to better contribute to their team.

The Native Hawaiian emphasis on building genuine relationships, developing ʻohana, was also applied to the Fall 2013 training system especially during LILI (Living It Loving It: the two day on-campus residential community simulation). "LILI was really fun. Um, because we were able to bond instead of, um, doing, like, rounds and things like that," (Local RA Gia, 2014). The focus on development of ʻohana was implemented from the start of the training system and this influence was repetitively mentioned. "But this year it was different. Like, we had bonded. And then we, like, had LILI and already knew each other, like, we're just hanging out," (Supportive Continental RA Jaemie, 2014). This change was noted as being significantly different from the previous year's LILI experience.

> So, this past year, um, LILI was different. So, LILI was longer . . . a lot longer and it was in a more sensitive area so we, um, we got to mingle a lot more. We got to learn a lot more about, like, other people's experiences and talked to people, so I guess that was better than the first year. (Native Hawaiian RA Mallory, 2014)

Supportive Continental RA Tiare (2014) mentioned, "LILI was different. I think it was more, like, bonding this year for LILI." The focus on relationship development reflected Native Hawaiian culture. The RAs reported an increase in engagement due to relationship building and varied opportunities for learning in addition to noting an increase in perceived structure.

Tone and focus. The incorporation of Native Hawaiian values altered the tone of the Fall 2013 training system. This alteration to tone affected the perceived focus of the RA training system. Due to the change in focus from a strict, formal Western style learning experience to one that incorporated Native Hawaiian culture and values gave way to a differentiated series of comments regarding tone.

> Well, it's definitely less intense. I think the first year [Fall 2012] it was more, it was hard core and, like, they made us, kind of, more, like, scared of the position, really. Just because of, like, the things they went over, like, they made it more intense and serious. (Supportive Continental RA Tiare, 2014)

The Fall 2012 training system appeared to have a lack of relationship building and seemed to demonstrate a lack of internal support, thereby the RAs leaned more heavily on independent constructs rather than collective constructs, "But to me it felt like Fall training my first year was very brutal. Like, we got slapped and pushed around [figuratively], like, you gotta do this and no one's going to help you, then you gotta do this," (Supportive Continental RA Jaemie, 2014). This independent learning experience from the previous year reflected the Western educational

structure as it was built upon formal lecture sessions in a location away from the on-campus residence halls, while the redesign system veered away from a lecture structure and took place more often within the on-campus residential communities.

The more collectivist, relationship-driven Fall 2013 training system gave the impression of a lack of seriousness regarding the RA position, which was not intentional.

> I felt like last year [Fall 2012] the mentality of the, like, group was just more serious and they're more, like, intimidated just because everyone, like, with my group everyone - we don't know what to do, we're scared, and we're nervous, and stuff, whereas, like, this year [Fall 2013] was more, like, jokey, kind of, like, chill and laid-back. (Supportive Continental RA Tiare, 2014)

This perceived lack of seriousness and "laid-back" mentality at times was viewed negatively, "I don't think that was very good because people didn't take it as seriously," (Unsupportive Continental RA Mariela, 2014). The notice of a significant alteration to tone came up a number of times by RAs who had grown up in the Continental U.S.

Native Hawaiian Values within Residence Life: Implementation and Buy-in

The first exposure many RAs reported experiencing with the five Native Hawaiian values of the ORL was part of the reapplication process. Late in the Spring semester, all RAs who are interested in returning to their positions for the following academic year go through a reapplication process that includes a number of essays. "The very first question that, it was really shocking, the return application, 'We have five values,' I was like, we do? I was like, whaaaat, okaaaay," (Supportive Continental RA Jaemie, 2014). As Supportive Continental RA Jaemie's comment illustrates, even after the inclusion of a page within the Spring training booklet in January of 2013 (Appendix D), many of the RAs remained unaware of the values.

Supportive Continental RA Jaemie (2014) further explained, “Yeah, I didn’t know we had values. I just thought it was made up this past year.” Local RA Alicia (2014) who had been with the department for four years stated, “I liked the incorporation of the Native Hawaiian aspect, like I said, um, I think it helped solidify the values especially since we were newly introducing them this year.” Local RA Gia (2014) commended, “Yeah, I think they instilled more of the values too, in this training than last year.” Local RA Alicia (2014) addressed the incorporation of the Native Hawaiian activities and concepts as well, “I liked the incorporation of the Native Hawaiian aspect like I said, um, I think it helped solidify the values especially since we were newly introducing them this year.” The Local RAs recognized the incorporation of Native Hawaiian values as being a new concept this year when compared to previous years.

> That definitely was a big thing, I do remember because I remember they really, like, pushed the values and that we’re, like, I definitely know every day they’d be like, ‘okay, what’s mālama stand for?’ . . . trying to get it into us. And I was, like, shocked because, like, I vaguely remember this from the essay that I had to write to get into this job [the previous Spring semester], which also confused me when I had to write that essay, because I was like, ‘What are these values?’ . . . So, um, I noticed that they tried to, um, introduce it to us and make us use it in the programming model this year, so, um, I definitely noticed them this time around. (Local RA Ruby, 2014)

In spite of the apparent success of the infusion, RAs held different depths of understanding of the values, different thoughts regarding their connectedness and sense of place, different levels of skepticism and buy-in, and held varying opinions on the general success of the project. These differences fell in patterns along the RAs personal ethnic and cultural backgrounds. Success of this phenomenon, although indicated positively by the survey data, may or may not have been so.

Native Hawaiian Resident Assistants. The Native Hawaiian RAs did not feel the infusion of Native Hawaiian values was an authentic representation of their culture. "I think it was a successful start [the infusion of Native Hawaiian values into the training system]. I don't know if it was successful to the point that I would want to see it," (Native Hawaiian RA Leialoha, 2014). The three Native Hawaiian RAs understood Native Hawaiian values with a depth build upon decades. They grew up in Hawai'i and within the Native Hawaiian culture and clearly noted the limitations regarding the infusion of Native Hawaiian values into residence life.

> I would say it's . . . it was successful being that it was taught from a Western perspective with Hawaiian language, if that makes sense, because it wasn't taught from, like, a Hawaiian perspective to a Hawaiian audience, which is very different. (Native Hawaiian RA Leialoha, 2014)

The Native Hawaiian RAs viewed the phenomenon with differing opinions due to the perspective from which they considered the question.

When addressing the success of teaching Native Hawaiian values through the Fall 2013 training system, it was understood by the Native Hawaiian RAs that the opportunity for instruction of students new to the values was limited.

> They're from the mainland; they're from other countries. They do not know the values and no giving them a little snippet in forty-five minute to an hour session is not going to tell them or teach them what the values are. So it's hard when somebody doesn't understand the values to try to incorporate it into programming or into their work. (Native Hawaiian RA Kaila, 2014)

The attempted instruction of Native Hawaiian values with a culturally responsible degree of genuineness rang hollow with the Native Hawaiian RAs, which then garnered criticism.

> I think they [Fall 2013 instructors] tried too hard. Not like you're trying too hard, but I think, um, they overemphasized it because the values are easy to incorporate into a lot of things and they easily overlap with each other, but it felt like every two seconds they were like 'remember this is the value . . .' and it kind of defeats the purpose. Like, if you're trying to teach us, like, through the values you wouldn't have to remind us that this is what we're supposed to be learning. I mean it's good to be reminded of, like, what the overall objective is, but I don't think a lot of people really got it until you told them . . . 'hey, today's aloha' . . .you know. (Native Hawaiian RA Mallory, 2014)

Native Hawaiian RA Mallory touched on the limitations of Western instruction and Western learners regarding Native Hawaiian content. In her explanation she stated if one were genuinely taught Native Hawaiian values one would not have to be constantly and pointedly reminded of them; one would know through behaviors of others and through the social environment, which reflects Bandura's (1989) Triadic Reciprocal Determinism. From the opposite perspective regarding educational structure and cultural boundaries, Native Hawaiian RA Leialoha (2014) believed, "Hawaiian values are already incorporated whether they're . . . no matter what language they're in;" expressing that the elements named in Hawaiian and translated into English existed regardless of the words used to describe them.

The English terms used to describe the Native Hawaiian values as a reference point limited the Continental RAs' understandings of each word. "If you're going by the descriptions it feels like you can only do this for this value and they don't understand that it's kind of interchangeable and they overlap and you can make anything you want fit a value," (Native Hawaiian RA Mallory, 2014). Native Hawaiian RA Mallory described the major issue she

observed regarding the English language descriptions associated with each value, especially for peer RAs who were initially unfamiliar with Native Hawaiian values.

When addressing the instruction of the values, Native Hawaiian RA Kaila stated, "It was good intent; bad follow-through. Like, the intent of having the Hawaiian values, like, you're in Hawai‘i . . . you should *want* to know about these values. This is what our university stands for," (Native Hawaiian RA Kaila, 2014). Instilling a depth of understanding of the Native Hawaiian values was a challenge, which became a point of frustration for the Native Hawaiian RAs. Kaila (2014) spoke about a time when she observed a Continental RA complete a program focusing on the value ‘ohana.

> If you're like . . . 'We're gonna do an ‘ohana program where all them go to the beach.' It's not. It is ‘ohana, but it's not. It's just not a genuine reflection of what ‘ohana should really be about. You should be wanting to get to know each other and, like, actually interact as a family. (Native Hawaiian RA Kaila, 2014)

Relationship building plays a foundational role in the intention of the Native Hawaiian values, however this characteristic appeared to be difficult to convey to students who were unfamiliar with Native Hawaiian culture and values, which led to misunderstandings. Native Hawaiian RA Leialoha (2014) spoke of this disconnect through the concept of ‘ohana, "Whether they're actual family or not, like, it doesn't, it doesn't matter. I think that's the real breakdown [within values instruction] that people needed in order to really be successful," (Native Hawaiian RA Leialoha, 2014). The limitations of the English language translations resulted in a surface understanding of the Native Hawaiian values by Continental RAs. This was not the only issue the Native Hawaiian RAs encountered.

The Native Hawaiian culture, exemplified by the values, reserves an underlying aspect of fluidity and connectedness. This concept was foreign to many of the Continental RAs.

> People see things as black and white and culturally things are not black and white. Everything: all one jumbled together. Yeah we have lots of different words but in the ultimate all the words mean the same thing to a certain extent. (Native Hawaiian RA Leialoha, 2014).

This misunderstanding of the connectedness between and among Native Hawaiian values was attributed to the Continental RAs by one Native Hawaiian RAs through the assumption that they were not paying attention; her tone inferring an assumed degree of disrespect shown to the Native Hawaiian values.

> I think the thing that really confused people was the fact that they didn't . . . they themselves probably didn't pay attention to the values in the beginning so they kept going back to the descriptions that you guys gave us in the binders. (Native Hawaiian RA Mallory, 2014)

With a lack of thorough understanding of the values, the Continental RAs relied on support from the training manual with its limitations of English language translations and lack of explanation of connectedness. This difficulty with understanding the fluidity behind the values was observed by Native Hawaiian RA Leialoha (2014) as well,

> I do know that RAs did have a hard time when it came to understanding. What's the difference with between aloha and mālama? What's the difference between kuleana and poʻokela? Are they the same? Yes. But they're different? Yes, but you still need both. (Native Hawaiian RA Leialoha, 2014)

She went on to explain this connectedness characteristic,

> It's not hard. It's just for, even for ʻohana, you have to have somebody who is poʻokela in all. You have to have somebody who is the person who does mālama everyone and who holds the kuleana and all of those things and . . . you have aloha within ʻohana, so it's like you can't have either one without the other. (Native Hawaiian RA Leialoha, 2014)

As it has been expressed, in Native Hawaiian culture, in order to learn values, they are best lived, which was challenging to convey in a two-week long training system. The difficulty in understanding was also addressed by Native Hawaiian RA Kaila (2014), "Yeah, but I also feel like with a lot of these values, if you're not raised here, it's not something that you're instantly going to 'get.'" The connectedness characteristic of the values was difficult for Continental RAs to understand and was noted as a significant limitation by Native Hawaiian RAs.

Although there are a number of challenges to teaching Native Hawaiian values, the attempt was appreciated by the Native Hawaiian RAs.

> I like that it was more culturally and Hawaiʻi based as compared to before, especially because what students are looking for here, especially in Hawaiʻi, is that little bit of culture no matter how much it is . . . [it is] hard to teach but it's . . . it was a lot better than the year before. (Native Hawaiian RA Leialoha, 2014)

It was also acknowledged that regardless of ethnic or cultural background, some RAs may be more invested in their positions than others. This is represented in many student jobs scenarios where the first priority is academics and basic living requirements. As the compensation for the RA position includes room, board, and a stipend the position is appealing to full time students; however, there are always individuals who put in only enough effort to get through the academic year. "You're going to have some RAs who are really gung-ho no matter what race they are and

you're going to have some who are just like, 'I'm just doing this for the money,'" (Native Hawaiian RA Leialoha, 2014). This focus on compensation is not exclusive to any ethnic or cultural background. A focus on values-based training systems helps to minimize this characteristic by clarifying expectations. According to the Native Hawaiian RAs during the Fall 2013 training system, the values were not conveyed to a depth or breadth that was deemed to be an accurate reflection of the true intention of the five Native Hawaiian values; however, the students who were less familiar with the Indigenous meaning of the values felt differently.

Local Resident Assistants. The Local RAs, those who are not of Native Hawaiian descent yet grew up on island, expressed their view on the infusion of the Native Hawaiian values as positive and important, but identified significant concerns regarding challenges experienced by some of their peer Continental RAs.

> I just think about how [RA Mike] said, you know, 'There's no need for me to know these Hawaiian words cause I'm not from here,' and stuff . . . I don't know how we would make people like him care. But I think it's important, especially when he lives here. So maybe just, like, reiterating that it's not like his culture doesn't matter . . . but it's more about, since you live here, you should learn the culture of the land and stuff like that. (Local RA Gia, 2014)

Local RA Gia explained her appreciation for Native Hawaiian values and shared that she had held many conversations throughout the course of the year with her peers. RA Mike, the native Californian whom she mentioned, expressed his opposition to the changes to the training system and programming model throughout the academic year. Local RA Gia shared her genuine concern and her interest in helping him and others to be open to the concept.

There was recognition that for students who were foreign to Hawai‘i, the implementation of the Native Hawaiian values may have been more challenging due to a general unfamiliarity with Native Hawaiian values.

> I don’t want to say it’s a confusing thing, but it’s just because they’re five whole Hawaiian words and people that aren’t from here especially don’t [understand] . . . cause, I grew up in Hawai‘i and when you grow up here you kind of grow up learning those things, like all those words we’ve heard since we were in elementary school. (Local RA Amaya, 2014)

The Local RAs were at an advantage when it came to incorporating the values due to their prior familiarity of the concepts and culture. “Several of us on staff, were very familiar with the values that and we’re like, ‘oh, this is what we’re trying to do with the values, catch [an expression stating I understand/I caught and support the idea],’” Local RA Alicia (2014) stated as she nodded in approval during the interview. The Local RAs held a positive view of the phenomenon and were supportive of the redesign of the training system and programming model.

When asked about how successful the Local RAs felt the redesign was, they responded positively. They felt the basic definitions were continuously addressed, however, Amaya noted that there seemed to be a lack of clarity regarding the application of the values. “I feel like the knowledge of what the five values are was ingrained into us . . . as far as applying them, I wasn’t really sure,” (Local RA Amaya, 2014). Similarly mentioned by the Native Hawaiian RAs, conveying the true meaning of each value in context was challenging.

The Local RAs recognized their advantage when it came to understanding the values in context through their interactions with Continental RAs,

> It was very, very difficult to try to convey the meanings of those [kuleana and aloha] to RAs who were not from here, because it was like, oh, well, it's this and this and this, but it also encompasses so much more in terms of context, in terms of who you're speaking to. (Local RA Alicia, 2014)

They also highlighted the applicability of the terms for the RA position.

> They all kind of intertwine. But, I guess that main ones that I focus on personally are mālama to care for, um, because my residents are very important to me . . . that and, um, kuleana . . . which is responsibility, because this job has a lot of that, I mean, granted, the other ones are also very important but those two I guess I tend to focus on and I feel like those are the most applicable to what we do. (Local RA Amaya, 2014)

Local RA Gia (2014) explained the connection between the values and the position as well,

> I think that they're really good values to have with people who are starting the job because it's not just about discipline, this RA job. It's about, you know, 'ohana, and community and aloha, and having, like, care for your residents. (Local RA Gia, 2014)

Commonly residential students see the RA position as a minor disciplinary force, which functions to address safety and health concerns, but the position in its intention is a far deeper experience. Local RA Gia explained the RA position through the values:

> I liked kuleana and 'ohana. Um. I don't know, you can basically take anything in the job and put those into kuleana and 'ohana. It's our responsibility to make sure that our residents are okay and it's our responsibility to be mentors, and do good at school, and be like, a good role model for everybody. Um, and 'ohana, I think is important because we all live together. So there's sort of like a, I don't know, uh, just like a family aspect in living in a building together. (Local RA Gia, 2014)

Local RA Gia described the natural family-like relationships that develop by living in close quarters and by a collective group feeling a sense of belonging.

When the Local RAs were asked if they felt the values were difficult to apply, they all seemed very comfortable using them fluidly within the on-campus residential context.

> I feel like in general they're pretty much the same difficulty level to put something into it. The easiest ones are obviously aloha . . . the easiest ones are maybe, like, I don't know mālama - it's mostly everything. It's caring. You can, like, care for your body, like, care for your inner peace or something. Go to the beach. It can fit a lot of things. Um, kuleana . . . I feel like that one fits a lot of things too, yeah, I feel like they're just all the same in terms of like difficulty level. (Local RA Ruby, 2014)

Local RAs noted the elements of fluidity and connection between and among the values as Local RA Amaya (2014) explained, "Um, but I think because they are all intertwined too, it's hard to differentiate them because it seems like they all kind of apply together." Local RA Gia (2014) spoke about the values working together in harmony, "I think they all go together really well . . . because, like, aloha, ʻohana, and mālama are all about care and then kuleana is, like, your own, like . . . my mom says kuleana all the time." During the interview Local RA Gia referred to growing up with the terms in a variety of ways, as did the other Local RAs.

The Local RAs discussed the elements of the training system that were most helpful to convey this applicability. They noted how clarification was needed between the values and the activities incorporated.

> Maybe just seeing how the different activities incorporate the words, or something like that . . . like we did at the loʻi. Or like when we go and do the cleaning day or whatever .

> . . this is we . . . this is how we mālama, or like this is our kuleana to go and clean this, or paint, or do whatever we're doing. (Local RA Gia 2014)

This was in contrast with the opinions of the Native Hawaiian RAs who felt the constant reminders were inappropriate. Local RA Gia noticed that RAs had an easier time connecting values to the loʻi experience than to other activities. Local RA Alicia (2014) also addressed the struggles her Continental RA peers experienced when applying the values,

> I think the incorporation of the Hawaiian theme really helped. I think . . . because I know that was something that RAs previously kind of had trouble connecting to if they were not from here and that's just a big thing here if you are from Hawaiʻi. (Local RA Alicia, 2014)

Local RA Amaya (2014) showed understanding regarding the struggle that many Continental RAs faced in understanding and applying Native Hawaiian values,

> I mean I guess it is different growing up here. Because you, like, they teach, like, Hawaiian history, like, you learn that while you're growing up here. But I guess I can see how it's not at all a thing on the mainland, like, we're just a small little island out in the middle of the Pacific Ocean. (Local RA Amaya, 2014)

The general perspective of the Local RAs was that the values implementation was positive and contextual; however they did note issues regarding their Continental RA peers' abilities to understand and apply the values.

Supportive Continental Resident Assistants. Those who did not grow up in Hawaiʻi, but were supportive of the infusion, the Supportive Continental RAs recognized the limitations of their understanding of the values. Supportive Continental RA Raiden demonstrated an acknowledgment that the values should not have been difficult to understand and apply:

"Kuleana, I feel like shouldn't be that difficult but, just, I really, like, I don't think it was well presented to the RAs," (Supportive Continental RA Raiden, 2014). Reporting an understanding of the term and of the idea that it should not be difficult to understand, yet his explanation trailed off revealing a level of difficulty. Supportive Continental RA Jaemie (2014) mentioned this as well, "Because I think a lot of us, we do understand the values, but when it comes to practice, when we come to use it that's how we understand it. When we first start training it's like, what?" and that although the values were understood as terms, their learning really came from applied usage.

The inclusion of the Native Hawaiian values was taken by the Supportive Continental RAs in a positive light:

> I liked the values just because, like, we're in Hawai'i, and people come from all over the world and it's just nice to incorporate the Hawaiian values and stuff and they can learn about it too and it's a nice way to, like, share the culture and how residents learn about the culture. And also, like, for the RAs to learn about the culture that aren't from here and like, you know, and just, like, more creative ways to like match up what we're supposed to do there, like, you know kuleana or aloha, or 'ohana and stuff like that. (Supportive Continental RA Tiare, 2014)

They found the address of the values to be a reminder of their purpose as Jaemie (2014) explained, "Yeah, but I liked it. It really helped us understand, like, what we're helping residents for. It gave, like, the idea, the definition of, like, why we're here, why we're an RA." The Supportive Continental RAs experienced a positive view of the incorporation of Native Hawaiian values and related the concept of the values to their job positions, even if their abilities to apply the values were limited.

The Supportive Continental RAs' levels of understanding of the values' definitions were fairly clear; however, the concept that the values fluidly connect to one another was not mentioned. The Native Hawaiian values that were used most often were retained with more clarity than the ones appearing less frequently, as would be expected. Open about the limitations of understanding, Supportive Continental RA Raiden (2014) stated, "I remember poʻokela, mālama, kuleana, aloha, ʻohana . . . but I don't remember what they stand for." However, even as he listed them and stated a complete misunderstanding, moments later he followed this statement with, "Oh, ok. Mālama and ʻohana I think were the two easiest to incorporate simply because mālama is a lot of what we do as RAs anyway where it's all about caring for our students and keeping them safe," (Supportive Continental RA Raiden, 2014). Supportive Continental RA Jaemie (2014) explained the value that she found most relatable,

> The one that I remember the most is mālama because I had wrote my essay on mālama but I remember that one, because I think it's the best one to incorporate, too, because it's like, to care for to respect. (Supportive Continental RA Jaemie, 2014)

This understanding of the values did not extend to understanding the connectedness between them. When asked about suggestions to improve and further incorporate the values Supportive Continental RA Jaemie (2014) stated, "Maybe we could have certain days, like, multiple days of training but two days theme of mālama so everything that you learn that day will have something related to mālama," and Supportive Continental RA Raiden (2014) stated, "I think it could be neat if, like, each in-service focused on one [value] in some aspect. Like, just use, like, pick one of the values and, like, use that as the basis for building an in-service." The suggestions highlight the Supportive Continental RAs' lack of conceptual understanding of the interconnectedness between and among Native Hawaiian values.

In opposition to the opinions of the Native Hawaiian RAs, Supportive Continental RA, Raiden, discussed the infusion of Native Hawaiian values as not focused on thoroughly enough,

> My concern is that, by, like, and I really think it should be done that way, too, like, everything about training should revolve around the values, if they really want to make it that big of a deal. Um, but I know there will be people, myself included, who would leave training after two weeks and be able to recite them all, but will not bother to incorporate them any more than we absolutely had to. (Supportive Continental RA Raiden, 2014)

He explained the use of the Native Hawaiian values as "It was never much of a 'this is how we operate.' It was more a reminder of, like, 'this is one of the ways in which we operate,'" (Supportive Continental RA Raiden, 2014), acknowledging the application of the values, but retaining a distance between them and himself. Tiare stated her appreciation for them as a simple reflection of Indigenous culture, "I like the values, it just incorporates the Hawaiian culture, so that's what I like about it," (Supportive Continental RA Tiare, 2014). This appreciation of incorporating Native Hawaiian culture into the training system and programming model did not extend to the Unsupportive Continental RAs.

Unsupportive Continental Resident Assistants. The Unsupportive Continental RAs were not appreciative of the infusion of Native Hawaiian values into residence life nor did they view the values as applicable to their positions as RAs.

> Applying the values? Um, I think, to be honest, I don't think the values have much substance at all in the position, because as much as you want to say a Hawaiian word and emphasize it in the position, I think that it really already was that way . . . I think that they

were already preexisting in the RAs that were present before those words were even coming into play. (Unsupportive Continental RA Mariela, 2014)

Unsupportive Continental RA Mariela explained that she felt the Native Hawaiian values were unnecessary because the concepts were there in English ahead of time. Her perceptions demonstrated her lack of understanding of Native Hawaiian values and culture. Unsupportive Continental RA Kaden (2014) also struggled with using Native Hawaiian vocabulary:

> If I saw how the values really came into the job and I saw that they were really being enacted and I saw that they were really being used. Maybe if there was a way to word the values in a different word. Do they really have to be a Hawaiian word? Or can you just say this is my value and it happens to coincide with this word, but I'm not going to tell you this word because it makes us focus on the word too much – that symbolism crap or whatever. (Unsupportive Continental RA Kaden, 2014)

Unsupportive Continental RA Mariela explained that she operated independently within the system, a very Western characteristic, "I do my own programming and design my own approach to dealing with people with those values so it [Native Hawaiian values training session] wasn't really relevant," (Unsupportive Continental RA Mariela, 2014). Unsupportive Continental RA Kaden held a similar view of incorporating Native Hawaiian culture, "I'm taking a music class right now and there's Hawaiian music. I'm taking, you know, art class and we did Hawaiian focus art. And I don't, I sound culturally ignorant, but I don't care," (Unsupportive Continental RA Kaden, 2014). When asked about possible training sessions that might better teach the values Unsupportive Continental RA Kaden explained the circumstances under which his interest might increase, "If we could figure out a better way to teach us about it, but I just I get over it very quickly because I've been force fed it being in all my other classes, I guess,"

(Unsupportive Continental RA Kaden, 2014). He explained his understanding of how the Native Hawaiian values had been communicated to him throughout the year,

> It's the one slide that we have the poster of [Appendix E]. It's the one that is on the website. It's that single image that we've seen, like, a hundred times of what the values are and there, it's not very, we've all seen it. We know what it is, but it's no longer something that we are interested in, I guess. (Unsupportive Continental RA Kaden, 2014)

Unsupportive Continental RA Mariela continued to attribute her lack of interest in using Native Hawaiian terms by stating her preference for English words,

> Yeah, that's probably it [foreignness of Native Hawaiian words] because when I learned about the position it . . . the emphasis and those values were already something that in the English language they're words that I carry with me, so it was just attributing a Hawaiian word to that. (Unsupportive Continental RA Mariela, 2014)

Unsupportive Continental RA Kaden (2014) talked about his experience with using Native Hawaiian terms within context of the RA position:

> Um, aloha and ʻohana were the easy ones because basically you could just say, oh, I'm spending time with my family or oh, it's aloha, we're just spending time together creating happiness or whatever. I think those were the easier ones. Um, the harder ones, for me, were the words that I'm like; I didn't get from Lilo and Stitch. They never said po-ku-lee-a and that nonsense. I don't know. I don't . . . every time I have to go to that month [for the programming model], I'm like, aw, shit, what's that mean again? Let me look at that because we were expected to know it, but we were never really taught it in a way that

was exciting. Um, here's our value. Here's our script about our value, (Unsupportive Continental RA Kaden, 2014).

Unsupportive Continental RA Kaden's mispronunciation of po'okela emphasized his distance from Native Hawaiian values and culture. Unsupportive Continental RA Mariela's pronunciation of po'okela and kuleana were also inaccurate. When considering Native Hawaiian values instruction, she suggested separating the values not only by days during training, as the Supportive Continental RAs did, but also by entire on-campus residential communities.

> I think that each value is more applicable and easier to use in a different community. So, 'ohana, family, is a lot more applicable to the freshman towers and I think even it's more applicable to a community like Kahawai/Laulima than it would be for Frear. Frear, I would probably use a word like po-okeela or kulee-ana as a value that's more emphasized there and something like Gateway, maybe in between. So, to me each value, maybe, because each community is different, I think each value is its relevance and ease of incorporating it into the system is a lot different. So 'ohana, family, in Frear is difficult because everyone is so independent in Frear. Whereas, in the freshman towers, it's really easy to bring around, whereas responsibility in the freshman towers is always a lot more difficult because it's a younger crowd, where Frear (where I worked last year) is easier because it's an older crowd who understand things a little further so it's different for each community. (Unsupportive Continental RA Mariela, 2014)

Her statement demonstrated her lack of understanding of the characteristics of fluidity and connectedness between and among Native Hawaiian values. In general, the Unsupportive Continental RAs did not feel positively towards the infusion of Native Hawaiian values, "I personally did not enjoy, and I think they were not done effectively," (Unsupportive Continental

RA Kaden, 2014). Later in the conversation, Unsupportive Continental RA Kaden suggested a possible improvement to implementing Native Hawaiian values within the training system, "I think if we could throw in the values into something like that [a movie] a little more it would end up being a lot more, um, beneficial for everybody," (Unsupportive Continental RA Kaden, 2014). The term 'everybody' referred to all members of the ORL. Many of the RAs noted issues with the understanding and application of Native Hawaiian values by members of the ORL.

The Unsupportive Continental RAs verbalized an interest in leaving island upon the completion of their academic requirements, which expresses a lack of sense of place in Hawai'i. When asked if he was planning on remaining in Hawai'i upon graduation, Unsupportive Continental RA Kaden (2014) stated, "Noooo. Not even close. We [Kaden and his girlfriend] are . . . I don't know where we're ending up." Unsupportive Continental RA Mariela expressed a similar feeling. The two Unsupportive Continental RAs departed island upon their graduation from UHM.

Resident Assistants' Observations of Administrators

The mispronunciation of the Native Hawaiian words was not exclusive to the Unsupportive Continental RAs. Supportive Continental RA Raiden included this comment when discussing what might make the infusion of Native Hawaiian values more successful, "If they want us to learn the values then they need to teach the prostaff how to correctly pronounce them," (Supportive Continental RA Raiden, 2014). Many of the administrative personnel from the Continental US appeared to struggle to grasp the depth and breadth of Native Hawaiian values. Often the administrators who participated in leading training sessions did not address the values, which was noted by Local RA Gia when she was asked what might have helped the RAs

to better understand values applications, “Have, like, everyone who is presenting use the . . . like, that vocabulary in each presentation, yeah,” (Local RA Gia, 2014). Even though the training system was redesigned, many of the presentations by the administration were identical to the previous year, before the intervention. “This past year, I pulled it [last year’s notes] back up again and when they gave the presentations they were the exact same slides in the exact same order. Yeah. No changes what-so-ever,” (Unsupportive Continental RA Kaden, 2014). One of the RAs with three years of experience stated, “I’ve seen the exact same power points for multiple years in a row. They can’t keep doing that if they want to incorporate this new system,” (Supportive Continental RA Raiden, 2014). When describing in detail his memories of the training system and the appearance of Native Hawaiian values Raiden mentioned,

> “I know they added a training session towards the beginning, I believe just about the values to try and introduce them and it was part of our, like, binders that we got, but it was never really focused on or mentioned in a training session. (Supportive Continental RA Raiden, 2014)

During his experience with his own supervisors, he noted the Native Hawaiian values were addressed only when other administrators presented, thereby establishing inconsistencies in the behaviors of the administrative team.

There were values-based training questions listed in the binders for each day’s training sessions. The lack of use of this teaching tool was identified through the Local RAs comments regarding the values-based questions in the RA training manual,

> I think had those [values] been in those questions in the binder and we had been pushed to do them, everyone would have [understood them] . . . that’s a hard five things to, like,

> to incorporate into a training session, so, I don't know, knowledge of what they are was gained. (Local RA Amaya, 2014).

Local RA Amaya's statement recognized that knowledge of the values was gained, but questioned whether an understanding of the applicability of the values was genuinely learned by all RAs. Local RA Gia commented that she felt the strongest representation of the values came from her Native Hawaiian peers,

> It was really nice to see, like, people like [RA Leialoha], be knowledgeable and actually care about it. Um, and so that way we learned about the values from our peers, because she is really passionate about Hawaiian culture and the values and stuff. (Local RA Gia, 2014)

Local RA Gia's comment emphasized a heavier influence at a grassroots level for the infusion of Native Hawaiian values than from the administrative level. In addition, a deeper issue was brought up by Supportive Continental RA Raiden (2014), "I feel like there are times where certain situations of the way we would go about caring for a resident and the way housing protocol is taught to us would end up in two different categories." This comment noted that the procedures and protocols in place to address student concerns may not actually reflect the ORL's values.

The 2013-14 Native Hawaiian Values-Based Programming Model

The 2013-14 Native Hawaiian Values-Based programming model became a hybrid of Western and Native Hawaiian philosophies. The quantity of programs and activities the RAs were to plan for their communities remained the same. For each month there was a highlighted theme, however the separation of values by months was not an appealing characteristic for

Native Hawaiian RAs and the misunderstandings of the values lead to challenges for both the Supportive Continental RAs and the Unsupportive Continental RAs.

2012-13 and 2013-14 programming model comparison. The RAs held mixed opinions regarding the 2013-14 Native Hawaiian values-based programming model, but were unified in their recognition of a higher degree of structure when compared to the previous year.

> I, ah, don't really remember, like, our first year's program model because it was pretty broad and it was kind of just, like, put something into ProgDB so it was nice to, like, really go into depth and learn more about the program model this past fall. (Native Hawaiian RA Mallory, 2014)

ProgDB was the electronic programming model tracking system for the 2012-13 academic year. During the 2013-14 academic year, the Native Hawaiian values-based programming model was tracked using a google document. The programming model differed significantly between the 2012-13 and 2013-14 academic years in a variety of ways and the training system sessions for the Native Hawaiian values programming model helped students to solidify an understanding of the values.

> Right, I think the ones [training sessions] that helped us to understand them [the values] the most were programming ones where they showed us how to incorporate them into programming because I think that's probably where they're the most relevant in reaching the community. (Unsupportive Continental RA Mariela, 2014)

The programming model reinforced the application of Native Hawaiian values throughout the 2013-14 academic year. "I don't know if [RD Kapena] really mentioned it [values] outside of, like, using for it programming, but yeah, so I feel like most of it . . . anything after training was mostly for programming," (Local RA Ruby, 2014). The programming model functioned, in part,

as a constant reminder of the Native Hawaiian values applied to the on-campus residential communities.

Local RA Ruby (2014) mentioned that she felt the programming concept in its simplest form was very similar to the previous academic year when it comes to the quantity of programs.

> It [programming model] works, definitely for here, um, I guess it's kind of similar to the ProgDB one expect, like, you're actually putting Hawaiian words to it. They're pretty much the same, yeah, so, like, it didn't really change much, so it's, like, you, kind of, just have to think up a program and fit it into whatever value you were trying to go for that month. (Local RA Ruby, 2014)

Balanced success of the 2013-14 Native Hawaiian values-based programming model. The sense of structure was welcomed by many and seen as a positive outcome. When Supportive Continental RA Raiden (2014) was asked if the programming model redesign was successful he responded:

> Yes, because, like, I felt like it has helped me organize my thoughts a lot when I was thinking about programming. Um, giving me a sense of guidelines . . . not guidelines, but a set of parameters I have to work in as far as at least one program that month. (Supportive Continental RA Raiden, 2014)

The heightened degree of structure considered a success by some, as was the greater depth that was considered when addressing the purpose of programming,

> Challenges would be, like, trying to find, oh, this is a cool program, but okay, wait, I have to fit it into this value, you know? That was a challenge, but, like, then again, like I said it was nice to, like, think about, okay, what are the residents actually going to get out of this program? (Supportive Continental RA Tiare, 2014)

Through this programming model, RAs were expected to consider how they could promote a sense of place within the community with their residents,

> Mālama, like I know that one was, like, well, that could easily translate into community service projects . . . there are different ways to care but in terms of like the specific kind of respect or care that I always brought up with, mālama means like you're giving back. (Local RA Alicia, 2014)

The programming model focused RAs on finding ways to genuinely care for the on-campus residential community members and environment.

Although some RAs found the structure difficult to follow, in contrast, many noted that they found this to be an easy format. Local RA Alicia (2014) talked about applying values to the programming model, "Um, I know that in particular, um, I feel like, I hate to say it but aloha is kind of a giveaway. You can attach that to any social program you ever want to do." Supportive Continental RA Jaemie appreciated the ʻohana time element. Instead of each program event being strictly planned the ʻohana time aspect of the model invited RAs to develop their community in an organic fashion.

> I think, like, cause for programming, we didn't really use ʻohana, we just kind of used it as ʻohana time. I liked that because, like, programming, ʻohana time, okay, especially with freshmen, it's easier. Like, we're having ʻohana time, we're grabbing dinner together on this day at this time. (Supportive Continental RA Jaemie, 2014)

The Native Hawaiian values-based programming model required the RAs to apply their activities with purpose and with the understanding that most programming ideas would fit most value concepts depending upon the focus of the program designer. "You can do poʻokela with cupcakes. You can do aloha with cupcakes. You can do mālama with cupcakes. It's all just in

how you write it," (Native Hawaiian RA Leialoha, 2014). Native Hawaiian RA Leialoha (2014) went on to further explain the ease with which she incorporated Native Hawaiian values into programming,

> You should be able to relate any program to any Hawaiian value. It's just all in a matter of how you phrase it. Um, because values are incorporated in one another – you can't have one without the other, so when you are talking about something or viewing something you incorporate all values no matter what. (Native Hawaiian RA Leialoha, 2014)

Local RA Alicia (2014) shared conversations with her peers regarding the values-based programming model, "I know that at least on my staff some of us were like, wait, but does this qualify? Really? Or this qualifies for so many but am I really allowed to do that?" (Local RA Alicia, 2014). She went on to express the same idea that Native Hawaiian RA Leialoha expressed in that the values are fluidly connected and can apply to most anything depending up on how you consider the activity. The RAs who did not understand the fluidity and connectedness of Native Hawaiian values found programming more challenging than the RAs who understood the values. Unsupportive Continental RA Kaden (2014) expressed his vague understanding of values application,

> You can go to the beach and clean it up, but you can do that for every other one and not feel like I'm forced to do that, or feel like I'm forced to . . . what if I have a really cool idea, but it doesn't fit that month's, you know, thing, oh, I can put it in the other one, but I have, you know, this other idea, so it . . . it limits, I think, what we can do. (Unsupportive Continental RA Kaden, 2014)

The RAs held mixed reviews of the Native Hawaiian programming model which reflected the depth of their individual understanding of the values. Some RAs struggled more than others to create programs that applied to the values, which elicited some negative responses regarding the Native Hawaiian values-based programming model.

Challenges to the Native Hawaiian values-based programming model. In Supportive Continental RA Jaemie (2014)'s words, she appreciated the heightened sense of structure, but struggled when it came to applying the values, "I think for us I liked it because we actually have a structure, but the only thing I didn't like about it was the values didn't make sense with the months that we were doing it." A number of RAs expressed frustration with the incorporation of Native Hawaiian values as Unsupportive Continental RA Kaden (2014) explained:

> It's the, I only see it as the, as something I have to do. I have to put this into this month, I have to put this into this month, I have to put this into this month and because of that it seems more like a chore than something I'd like to do. (Unsupportive Continental RA Kaden, 2014)

Unsupportive Continental RA Kaden expressed an expected degree of criticism for the Native Hawaiian values-based programming model; however criticism of the model came from the Native Hawaiian RAs as well.

> I don't think it was . . . I personally didn't like the programming model and it was really hard for me to create programs that I felt, as someone who understands the values, it was really hard for me to create programs which I strongly felt was an ʻohana program or a mālama program because you weren't allowed to pick in each month. (Native Hawaiian RA Kaila, 2014)

Although the increased degree of structure was a welcome factor, some RAs expressed frustration regarding the application of Native Hawaiian values into a programming model.

Applying values to the programming structure proved difficult. Regarding the programming model, Supportive Continental RA Raiden (2014) stated, "Aloha, kuleana, po'okela were all kind of ridiculous. Um, I don't remember what programs I did for those three, all I know is that I bullshitted them." He later went on to detail, "Yeah, so po'okela was just vague and difficult to really work with," (Supportive Continental RA Raiden, 2014), highlighting the challenge he had in applying values to programming. Local RA Alicia (2014) explained, "I think for that particular month [November/March] it made it hard for . . . not like difficult for programming, but it was, like, well, I need to find something that would fit into this [mālama]." The mixed reviews of the programming model included an appreciation of structure, but expressed a concern for challenges stemming from incorporating values.

> Um, I like, I liked that we have the values because I think it gave us more structure and I think it was harder because we based it off of programs, so, it was, I think it was harder in a sense because some people have really good ideas for programs, but how do we incorporate that with the values?" Supportive Continental RA Jaemie (2014)

Both the Supportive Continental RAs and the Unsupportive Continental RAs reported significant struggles with the Native Hawaiian values-based programming model while the Local RAs were more comfortable with the application of the values.

Native Hawaiian RA Kaila (2014) simply explained the values as uninteresting when applied in their strict definitions to programs, "The other ones, it's just hard to incorporate them because it's like, cause kuleana and mālama are things, like, that if you do them in a program, they're much more boring." A number of RAs felt they had to choose between hosting a

program that was interesting and hosting a program based on Native Hawaiian values. RAs found that programs often were not attended when they were deemed uninteresting,

> I think we have to focus on either do we want attendance or do we want this sense of the five values, um, because I know my programming [attendance] this year was a lot less than it was my previous year. (Unsupportive Continental RA Kaden, 2014)

Native Hawaiian RA Mallory (2014) also mentioned this issue,

> I think sometimes, um, like everyone had a really rough time with kuleana because they didn't know what they could do that would interest residents and fit the value at the same time, so it was more of, like, getting people to show up, not really incorporating the values. (Native Hawaiian RA Mallory, 2014)

There occurred a level of misunderstanding regarding the depth of values applications, some RAs believed it their responsibility to teach Native Hawaiian values to the residential students through programming and found that they felt they were not successful in this expectation.

> Like, residents never see our aspect of 'I'm putting this program together because I want to show them aloha or mālama or 'ohana,' Like, they never see that aspect of the planning and so that's not something that ever gets portrayed to them. (Native Hawaiian RA Kaila, 2014)

The Native Hawaiian values-based programming model did not infer a degree of values instruction to residential students. A number of challenges were described by RAs regarding the 2013-14 programming model; however, there were also a number of positive responses to the programming model.

The infusion of Native Hawaiian values into residence life elicited a variety of opinions through a range of individual perspectives. The documentation of the redesign of the training

system and programming model express and describe the changes to instruction that the RAs experienced. The results from the pre- and post- training survey documented significant increases in self-reported degrees of understanding of Native Hawaiian values of the ORL and Native Hawaiian culture and history while the interviews with RAs granted a deeper, more thorough understanding of the phenomenon.

CHAPTER 5

DISCUSSION

Essence of the Phenomenon

This study addresses the essence of the phenomenon: the infusion of Native Hawaiian values in residence life. To set up an understanding of the redesign of the training system and programming model for the RAs during the 2013-14 academic year, Native Hawaiian Culture Stakeholders answered the first research question: "How are the five Native Hawaiian values that represent the ORL understood and operationalized in the on-campus residential environment?" The responses were derived from decades of experience from the Native Hawaiian perspective of Hawai‘i's and UHM's chronosystem, macrosystem, and exosystem (Bronfenbrenner, 1994), which are better understood through lens of Tribal Critical Race Theory (Brayboy, 2005). This led to an understanding of not only the working definitions of aloha, mālama, kuleana, ‘ohana, and po‘okela, but to the fluidity and connectedness between and among the values, which is mirrored in the Native Hawaiian culture.

Documentation of the redesign of the training system and programming model for the RAs catalogued the timeline for the infusion of Native Hawaiian values and culture through the identification and application of values, the focus on relationship building, and the incorporation of culturally based activities such as going to the lo‘i and lei making. This redesign was intended to support UHM's Strategic Plan goals: "Promote a Hawaiian place of learning," "Increase appreciation and understanding of cultural expression in Hawai‘i and the Asia-Pacific Rim," and "Implement processes to promote a Hawaiian Sense of Place," (University of Hawai‘i at Mānoa: Strategic Plan Working Group, n.d., p. 6). Successful morals, ethics, and values education should reflect the cultural environment in order to be effective and should be demonstrated

through action instead of singularly directly instructed (Fenstermacher, 2009). The documents demonstrate that the RAs' training materials "provide educational direction" (Robinson, 2007) by including values focused learning objectives and values-based processing questions. The SST's meeting notes and training system revisions also showed activities and structures reflecting Native Hawaiian culture. The resulting training system and programming model generated a hybrid experience for the RAs by including characteristics of both Western and Native Hawaiian philosophies.

The analysis of the documents answered the second research question: "How have the Resident Assistants come to understand the values within the context of on-campus residential communities?" The redesign of the training system was intended to alter the personal understanding of each RA through an educational experience. As Bandura's (1989) Triadic Reciprocal Determinism explained, the learner's personal understanding affected and was affected by the social environment, which affected and was affected by the learner's behaviors, which affected and was affected by the learner's personal understanding. This social environment (the RAs and those with whom the RAs interacted) encompassed the RAs' microsystems (Bronfenbrenner, 1994). By influencing the personal understanding of the RAs, Native Hawaiian values may have come to be reflected throughout the social environment of the on-campus residential communities; thereby supporting UHM's Strategic Plan. Brayboy's Tribal Critical Race Theory (2005) granted insight into the layers of social influence on the RAs and justified the application of Native Hawaiian values. An understanding of the RAs' mesosystems, exosystems, macrosystems, and chronosystems (Bronfenbrenner, 1994) helped to decipher the RAs' lived experience of the phenomenon.

Results from the pre- and post- training survey demonstrated statistically significant increases to self-assessed degrees of understanding regarding survey Question 1: "To what degree do you understand the Residential Life Values?" and survey Question 4: "To what degree do you feel you understand Hawaiian culture and history?" The results from Question 1 showed a relationship to the results from Question 4 and demonstrated empirically that the learners' self-report of their personal understanding significantly increased regarding Residential Life values and Native Hawaiian history and culture. As the RAs' self-reported degree of personal understanding increased, under Bandura's (1989) Triadic Reciprocal Determinism, I inferred that the RAs' behaviors reflected their understanding and further affected the social environment of the on-campus residential communities.

The first three research elements of this phenomenological mixed methods study structured the phenomenon while the interviews with RAs at the conclusion of the 2013-14 academic year answered the research question "What are the RAs' determinations regarding the redesign of the training system and programming model to reflect Native Hawaiian values?" I coded the RAs' responses into four subgroups: Native Hawaiian RAs, Local RAs, Supportive Continental RAs, and Unsupportive Continental RAs. The determinations of each subgroup reflect their cultural and ethnic backgrounds and their sense of place. The Native Hawaiian RAs did not feel the training system was culturally appropriate, while the Local RAs appreciated and supported the infusion. Both subgroups verbalized a thorough and accurate understanding of Native Hawaiian values in the context of on-campus residential communities. The subgroups of Continental RAs lacked an understanding of the working definitions of the five Native Hawaiian values in addition to misunderstanding the fluidity and connectedness between and among the values leading to challenges throughout the year, especially when applying values to the

programming model. The Supportive Continental RAs held a positive outlook on the infusion and planned to remain in Hawai‘i after the conclusion of their academic experiences, while the Unsupportive Continental RAs held a negative outlook and intended to leave island immediately upon graduation. The Continental RAs' future plans reflected a developing sense of place, or lack thereof.

Native Hawaiian Values in the Context of On-Campus Residential Communities

The Native Hawaiian Cultural Stakeholders explained first and foremost that Native Hawaiian values are not directly instructed, rather they are lived. They also expressed the characteristics of fluidity and connectedness between and among the values. These characteristics are woven throughout the Native Hawaiian culture, especially when identity and sense of place are addressed. In their descriptions, the values linked to one another and their meanings lingered together. In a sentence: to live aloha is to mālama one's ‘ohana as is one's kuleana and this should be done in a fashion of po‘okela. Describing each term as a separate, independent entity was uncomfortable and often the Native Hawaiian Culture Stakeholders used examples to explain the values.

As Native Hawaiian values are intended to be lived, they can be applied in the context of on-campus residential communities. Although the Native Hawaiian Culture Stakeholders felt understanding and applying the values was an easy and obvious task, communicating these elements to students who were unfamiliar with Native Hawaiian cultural constructs became challenging. With only a few weeks of training, an authentic level of depth could not be conveyed to RAs who were unfamiliar with Native Hawaiian culture. This was evidenced through inaccuracies and misunderstandings by the Continental RAs through the RA interviews.

The idea of choosing a few values to highlight as talismans of a department is a Western structure that does not easily fit the Native Hawaiian culture. Instructing five specific values does not reflect fluidity and connectedness as the five values highlighted by the ORL link to additional values, which were mentioned by the Native Hawaiian Culture Stakeholders. As an extension of this concept, the values ought not to be addressed individually as the 2013-14 programming model required. The Western structure of the instruction and use of values applied to the monthly requirements for the programming model reinforced the misunderstandings of the Continental RAs.

Documentation of the Redesign

When answering the question, "How have the Resident Assistants come to understand the values within the context of on-campus residential communities?" the explanation stemmed from the actions taken by persons involved in the RAs' exosystem, mesosystem, and microsystem. Bronfenbrenner's (1994) microsystem was comprised of individuals having direct interactions with the learners. The Ecological Model's mesosystem consisted of individuals who interact with the learner and interact with one another on behalf of the learner for example: all those addressing the redesign of the training system and programming model during the 2013-14 academic year: ADs, RDs, ARDs, and peer RAs. The exosystem constituted the influencing members of the learners' social environment, for example: all persons involved in the implementation of the University's 2011-2015 Strategic Plan which gave University wide direction to administrators, professors, and department leaders across campus.

The training system, previously of a strictly Western structure, was redesigned to hold culturally contextual elements recommended by Native Hawaiian Education Council and Ka Haka ʻUla O Keʻelikōlani (2002). These elements included an application of Native Hawaiian

values, participation in culturally contextual activities, a focus on relationship building, and an emphasis of a sense of place. The changes to the training system and programming model were supported and promoted on a grassroots level by members of the SST throughout the previous semester. The resulting training system became a hybrid of textures. The Native Hawaiian RA Leialoha noted the training system was good for a Western audience. Her acknowledgement of a continuing Western thread was emphasized by Native Hawaiian RA Mallory, who expressed her irritation regarding the training system. She felt that Native Hawaiian values were not intended to be taught in the manner that they were during the training system; instead the values were to be modeled, to be lived. Local RAs appreciated the heightened focus on relationship building while the Continental RAs commented on the difference in tone: a perceived lack of seriousness due to more familiar, closer relationships. The Continental RAs comments regarding tone reflected the Western perception of the macrosystem (Bronfenbrenner, 1994) in Hawai‘i as the cultural atmosphere in Hawai‘i was often described as laid back and relaxed. Due to the serious nature of training sessions regarding students' physical, mental, and emotional health, the Continental RAs were uneasy with the more laid back and relaxed training experience and associating those characteristics with a lack of seriousness.

The hybrid training system was exemplified through the presentations about Native Hawaiian values and the history of the on-campus residencies. The initial presentation regarding Native Hawaiian values was delivered in a large lecture hall by a single speaker with a series of slides. The concepts of fluidity and connectedness between and among the values were not addressed and although the content was Native Hawaiian, the structure was Western. Through another lecture, the RAs gained a formal understanding of the histories behind the ‘āina within which they lived. An understanding of place and a promotion of the development of a sense of

place was a Native Hawaiian practice. However, a purposeful connection to place was not established as the presentation occurred in a lecture hall away from the on-campus residencies and was attended by all RAs regardless of the working and living environment to which each was assigned. Through this presentation, a recognition of place occurred, but a sense of place was not emphasized or developed.

During the Fall 2013 training system, Native Hawaiian educational concepts were incorporated: learning about values, culture, history, and place; time spent with the ʻāina, etc. but Western structures permeated due to the percentage of Continental leadership members. Although Western-styled lectures occurred, many training sessions did take place within the on-campus residencies, the loʻi, and across the ʻāina as would be anticipated with a Native Hawaiian educational experience. The Native Hawaiian culturally contextual activities garnered consistently positive comments regarding the training system experience from the Fall of 2013. The other consistently positive comments regarding the redesign of the training system came from the variation of structure. At points during the training system, the RAs were split into experience groups so that their training sessions would closely reflect the needs of the learners as opposed to the previous year where all learners participated in identical experiences. At other times, the RAs were given the option to deepen their understanding of various content topics of their choice as well, then encouraged to return to their staff teams with more specifically developed skill levels. This allowed for interdependence within staff teams as each individual's skill set differed. The focus on developing individual skill sets according to the individual's current levels and talents more closely reflects a Native Hawaiian educational experience. The hybrid training system represented an educational experience that attempted to intentionally step

away from colonization (Brayboy, 2005), yet with all of the redesigned characteristics, the training system retained a high degree of Western influence.

In a similar fashion, the redesign of the programming model became a hybrid of Western and Indigenous philosophies. Mirroring the previous year, RAs were expected to complete an independent active program and a passive program each month revolving around a topical theme. The topical themes from the previous year were replaced by Native Hawaiian values. The individual value-by-month format was generally perceived as disagreeable: Native Hawaiian RAs felt the values should not be addressed independently, while Continental RAs struggled to understand the definitions of the topics, thereby had difficulty applying the values to their programs. The ‘Ohana time element most closely reflected Native Hawaiian philosophies. This section of the programming model was culturally sound and was well received by all parties due to the focus on authentic relationship building and group cooperation.

The Native Hawaiian RAs felt the programming model promoted a surface level understanding of the values, which garnered criticism. The Local RAs did not express any negative experiences with the programming model, but did discuss their concerns with their peers’ abilities to apply Native Hawaiian values to the programming expectations. The Continental RAs regularly reported struggling with the application of values to the programming model, however, they did notice that their Native Hawaiian and Local peers did not find the programming model challenging. Recognizing that they struggled to achieve expectations while observing that their peers did not through the social environment may have affected their behaviors and their personal understanding of their abilities (Bandura, 1989). These differences in ability levels were expressed ten months after the implementation of the redesigned training

system and programming model, demonstrating that the Continental RAs needed a stronger support system in order to successfully incorporate Native Hawaiian values.

The Native Hawaiian RAs agreed that the training system and programming model were developed for a Western audience; however the Local RAs and Continental RAs were satisfied with the hybrid structure containing both Native Hawaiian and Western elements. Many of the RAs interviewed addressed knowledge gained through the redesigned training system and discussed an increased level of engagement and an increased degree of perceived structure associated with the training system after the infusion of Native Hawaiian values. Reinforcing the importance of the connection between place and identity, the RAs' discussed the place-based elements of the training system, specifically the oli and loʻi experience, as the most authentic and most impactful training session through which to learn Native Hawaiian values and culture. They noted an alteration to the tone and focus of the training system which reflected common perceptions of the Native Hawaiian culture including a focus on relationship building and interdependent learning opportunities. The interviews with the RAs took place ten months after they experienced the redesigned training system demonstrating the occurrence of long-term retention of information.

Quantitative Findings

The quantitative pre- and post- training survey results of the 2013-14 training system demonstrated significant increases in RAs' self-reported understanding of residential life values and Native Hawaiian history and culture. The pre-training responses to Question 1: "To what degree do you understand the Residential Life Values?" demonstrated a fair degree of understanding as most RAs reported a level 3: moderate degree. When the RAs took the pre-training survey, the surveys were included in their training manual along with the Residential

Life Values Graphic (Appendix E). It is possible that their reported knowledge may have come from pages immediately prior to the survey. During the Spring 2013 training, a similar page listing the five Native Hawaiian values and their English translations was included, yet was not directly addressed during that training series. The RAs stated in their interviews that they were unaware of the ORL's values before their application process where they submitted values-based essays mid-way through the Spring semester. This demonstrated that although the five Native Hawaiian values and their English translations may be included in print, the RAs often did not reference or retain the information prior to the Fall 2013 training system. Thereby, the RAs' significant increase in degrees of understanding of the "Residential Life Values" probably came from the presentations and activities during the Fall 2013 training system and through the application of Native Hawaiian values to the programming model.

The "Residential Life Values" as entitled in the survey are not exclusive to the ORL. Aloha, mālama, ʻohana, kuleana, and poʻokela are embedded within the Native Hawaiian culture. The Native Hawaiian RAs and the Local RAs were familiar with the Native Hawaiian values prior to the Fall 2013 training system, as they mentioned during their interviews. The structure of the survey question does not ask about knowledge of aloha, mālama, ʻohana, kuleana, and poʻokela, but rather asks about knowledge of "Residential Life Values." The significant increase in degree of understanding applies to "Residential Life Values" and does not necessarily apply to aloha, mālama, ʻohana, kuleana, and poʻokela, as I discovered through interviews with the Native Hawaiian RAs and Local RAs. Had the survey question been presented with the values themselves, the results of the survey may have been different. Regardless of the survey results, the RAs interviewed after the conclusion of the 2013-14

academic year were all very familiar with the five Native Hawaiian values and held strong opinions regarding their infusion into residence life.

From the survey, Question 4: "To what degree do you feel you understand Hawaiian culture and history?" yielded a significant increase in degree of understanding, which paralleled the increase in degree of understanding of the "Residential Life Values." The Native Hawaiian RAs and Local RAs briefly discussed their familiarity with the history of Hawai‘i during their interviews as gained through their prior schooling experiences. The majority of the RAs were upperclassmen who had already completed their focus requirement course with a Hawaiian, Asian, and Pacific Issue designation. It would have been likely for many of the RAs to be familiar with Hawaiian culture and history prior to their Fall 2013 training experience.

The results from the post-training survey demonstrated significant increases in understanding of Hawaiian culture and history. These results may have been influenced by the fresh memories of the recent learning experience and/or the passion of the presenter. Local RA Gia commented positively about the strength of the presentation by ARD Pelekikena regarding Native Hawaiian culture and history, while Local RA Alicia commented that she felt the presentation was powerful but unnecessary for an RA training system. Local RA Alicia self-identifies with her Chinese and Japanese immigrant heritage rather than with her genetic ties to Native Hawaiians. The interest in avoiding exposure to Native Hawaiian history and culture may reflect her personal self-chosen identity. During the interviews other RAs made positive comments regarding their recollections of ARD Pelekikena's presentations. The interviews with the RAs did not contain follow-up questions regarding Native Hawaiian history and culture, which limits an understanding of the long-term retention of the information.

Although the survey results demonstrated significant increases in degrees of understanding of the residential life values and Native Hawaiian culture and history, I believe the RAs had also been influenced by their individual social environments as described through the layers of Bronfenbrenner's (1994) Ecological Model. A number of RAs commented on their discussions throughout the academic year regarding the infusion of Native Hawaiian values into the training system and programming model with members of their microsystem: peers and administrators regarding Native Hawaiian values. Thereby it cannot be assumed that all of their understanding stemmed from planned elements of the lived experience of this phenomenon. Members of the RAs' microsystems and mesosystems throughout the on-campus residential communities were common, but not identical as the RAs were supervised by various administrative members. However the RAs' exosystem, macrosystem, and chronosystem differ according to the RAs' subgroups. The survey results were reported anonymously and any differences between the RA subgroups could not be determined.

The RAs reported significant increases in understanding of residential life values and Native Hawaiian history and culture. Through interviews with the RAs, I have determined that the Native Hawaiian RAs and the Local RAs were familiar with aloha, mālama, kuleana, ʻohana, and poʻokela outside of residence life and were simply unaware of the values in relation to the ORL. The significant increase demonstrated on the survey may have been due to an increase in awareness rather than an increase in knowledge. Their positive responses on their surveys may also have been influenced by the positive growth of the relationships between the RAs and their administrators through the training system as the RAs' personal understanding was affected by their social environment and, thereby, affected their behavior (Bandura, 1989); these behaviors included their survey responses.

Limitations Regarding Administration

The administrators of the ORL included one Native Hawaiian member at each level (AD, RD, and ARD) with whom the RAs regularly interacted. During the previous academic year, twelve of the sixteen professional staff members returned to their positions. At the time of this study, the sixteen professional staff members included one Native Hawaiian AD and one Continental AD; one Native Hawaiian RD and six Continental RDs; and one Native Hawaiian ARD, three Local ARDs, and three Continental ARDs (myself included). Through interviews, I have found there existed varying degrees of support for the infusion of Native Hawaiian values, but I did not determine the degree by which this group understood or applied Native Hawaiian values to their work. Three years later, the two ADs (one Native Hawaiian and one Continental), two RDs (one Native Hawaiian and one Continental), and one ARD (Local) continue to work within the ORL. This study is limited in that administrators were not interviewed at the conclusion of this study and thereby their degree of support of the infusion of Native Hawaiian values cannot be established.

The infusion of Native Hawaiian values-based programming model was adopted by the Residential Life Unit: the half of the ORL that was run by the Native Hawaiian AD ʻOkika. This administrative member also supervised the design of the training system. The Continental AD Phil, who supervised the Apartment Life Unit, did not appear to be as supportive of the infusion due to the lack of adoption of the Native Hawaiian values-based programming model for his supervisees. Native Hawaiian RD Kapena, Continental RD Javier, and Local ARD Kaitlin worked under Native Hawaiian RD ʻOkika during the 2013-14 academic year and three years later (2016-17) they continue to work within the ORL while there is no ongoing retention of staff

under Continental AD Phil. This may be due to the fostering of a sense of place for those who did work under Native Hawaiian AD ‘Okika as they continue to work within the ORL.

The ADs, RDs, and ARDs were not interviewed for this study; however we can derive assumptions that the six Continental RDs and three Continental ARDs, during the year the phenomenon took place, held varying degrees of support for the redesign from the noted observations by the RAs. Both the Supportive Continental RAs and the Unsupportive Continental RAs misunderstood the Native Hawaiian values working definitions, applications, and characteristics of fluidity and connectedness. The misunderstandings probably occurred with the Continental ARDs and RDs as well. As an example of these misunderstandings, the two Unsupportive Continental RAs mispronounced the Native Hawaiian value terms. Through the interviews, RAs cited the lack of correct pronunciation of the values by various administrators, which was highlighted by a comment from Supportive Continental RA Raiden stating that if the ORL wanted the infusion to be taken seriously, the professional staff should be able to pronounce the values properly; leading to an inference that some administrators would have fit into an Unsupportive Continental subgroup.

Due to the heavy degree of interaction within the microsystem and Bandura’s (1989) Triadic Reciprocal Determinism, I surmised that the level of buy-in by the administrative members influenced the phenomenon by affecting the social environment through their behaviors, which influenced the personal understanding of the RAs within the microsystem. If the members of the administration understood and supported the infusion of Native Hawaiian values in residence life, their RAs would not have continued to struggle throughout the academic year. The lack of understanding and lack of buy-in from the RDs and ARDs explained why there

continued to be misunderstandings regarding the working definitions of the Native Hawaiian values ten months after the initial instruction.

Sense of Place

To explain the symbiotic relationship between the people of Hawai‘i and the ‘āina, I use a story, as is justified by Brayboy's (2005) tenet: "Stories are not separate from theory; they make up theory and are therefore, real and legitimate sources of data and ways of being," (p. 430).

To me, the connection between Native Hawaiians and the ‘āina was never more evident than at the conclusion of my first semester working in student housing. The weather during the week of finals in the Fall semester of 2012 had become unpredictable and stormy. By Monday, December 17th, Mānoa Valley had been drenched by a tropical storm of the like I had never before witnessed. I asked my supervisor, RD Kapena, if this weather was normal for the holiday season. He explained in a somber tone that the Senator had been ill and had passed away; "It will storm for days. This happens whenever someone important passes; and the Senator was very important to Hawai‘i."

In a valley known for its early morning mists and bright, sparkling afternoons, the three days of constant precipitation ranging from drizzle to downpour came as no surprise to the local population as if everyone, including the island itself, was in mourning over the death of Senator Inouye. Senator Inouye had represented the State of Hawai‘i, first in the U.S. House of Representatives and then in the U.S. Senate, since the island nation had become a state in 1959. He was, indeed, very important to the people and to the ‘āina and his passing was felt by all. The very obvious and reciprocal connection between the people and ‘āina, between identity and place is the underlying structure of the Native Hawaiian culture and of Native Hawaiian values.

In Native Hawaiian culture there is a significant degree of importance applied to one's connection with the ʻāina and one's self-chosen identity. After the implementation of this phenomenon and the conclusion of the 2013-14 academic year, I asked the following research question: "What are the RAs' determinations regarding the redesign of the training system and programming model to reflect Native Hawaiian values?" The effects on the personal understanding (Bandura, 1989) of each RA were represented through layers of social influence via Bronfenbrenner's (1994) Ecological Model. Using the constant comparative method to tease out recurring themes, I coded the RAs into subgroups according to their identity and sense of place, which aligned along their cultural and ethnic backgrounds. Identity and sense of place strongly reflects the Native Hawaiian macrosystem. The RAs' personal understanding of this layer of social influence and personal understanding their individual positions within the social environment differentiated the RAs into subgroups. Within each subgroup, the RAs, although interviewed independently, confirmed the qualitative findings by cross-validating one another's reflections, demonstrating a degree of saturation of the data and verifying internal validity. Taking a naturalistic approach and retaining an involved distance between myself and the phenomenon allowed me to gain insight into the lived experience of the redesign of the training system and programming model.

The Native Hawaiian RAs and Local RAs appropriately defined the five Native Hawaiian values (including the fluidity and connectedness constructs) and accurately expressed how the values ought to be represented within the context of on-campus residential communities. Through their depth of experience living on island, members of both groups accessed their knowledge of the history of Hawaiʻi (chronosystem) and the current cultural context (macrosystem) during the training system. An element in Native Hawaiian cultural revitalization

includes a reversal of historical educational policies, addressed in Brayboy's (2005) Tribal Critical Race theory and was supported by UHM's 2011-2015 Strategic Plan. The difference between the Native Hawaiian RAs and the Local RAs regarding their lived experiences are highlighted in their self-identification and by their acceptance of the hybridized methods by which the Native Hawaiian values were infused into the RAs' training system and programming model. The Native Hawaiian RAs felt the redesign did not offer an authentic structure or a depth necessary to genuinely represent their culture, while the Local RAs felt the infusion was a positive experience and expressed satisfaction with the hybridization of Native Hawaiian and Western philosophies.

Both subgroups of Continental RAs demonstrated misunderstandings regarding Native Hawaiian values. They could not accurately articulate the working definitions of aloha, mālama, kuleana, ʻohana, and poʻokela and did not demonstrate an understanding of fluidity and connectedness between and among values. Their inaccuracies regarding this core cultural construct can be explained by a general lack of understanding of Hawaiʻi's chronosystem and macrosystem. The Supportive Continental RAs appreciated the infusion of Native Hawaiian values. They understood the English translations of each value, but their understanding did not extend into the fluidity and connectedness between and among the values. The Supportive Continental RAs positively responded to the infusion and expressed interest in remaining on island after the conclusion of their academic experience, demonstrating a developing sense of place. The Unsupportive Continental RAs did not retain the working definitions of the values in spite of the expectation that they apply the values throughout the academic year to their daily work and to the programming model. Their lack of retention may be due to a lack of sense of

place as this group stated their interest in leaving island upon the conclusion of their academic responsibilities.

The five Native Hawaiian values structuring the ORL should be understood and operationalized in a specific fashion; however the subgroups of RAs found themselves with differing interpretations. The redesign of the training system and programming model for the 2013-14 academic year elicited a wide range of strong opinions by the RAs, all of whom were comfortable sharing their thoughts on the strengths and challenges of the phenomenon. I coded the RAs into four subgroups according to their self-reported identity and their sense of place.

Native Hawaiian Resident Assistants' Lived Experiences

As members of the Native Hawaiian culture and of on-campus residential communities, the Native Hawaiian RAs referenced their understanding through years of experience. They held not only an internalized understanding of chronosystem (Bronfenbrenner, 1994) of the Hawaiian Islands as linked to their identities, but also of the macrosystem: the current cultural context (Bronfenbrenner, 1994). The Native Hawaiian RAs explained how they grew up learning the values through consistent modeling by members of the Native Hawaiian culture.

The Native Hawaiian RAs were keenly aware of their representation as the minority group members within their microsystems, mesosystems, and exosystems (Bronfenbrenner, 1994) within UHM. They genuinely understood Native Hawaiian values in the context of on-campus residential communities and spoke of the challenges they experienced when explaining the values to their peers. The lack of understanding on behalf of their peer RAs from outside the Native Hawaiian community was both frustrating and anticipated. The percentage of Native Hawaiian RAs working for the ORL reflected the general student body at somewhere between 15% - 20%. As noted by Brayboy (2005), "Indigenous peoples occupy a liminal space that

accounts for both the political and racialized natures of our identities," (p.429). Due to the general audience of RAs, a hybrid of Western and Native Hawaiian philosophies was used throughout the phenomenon, but the lack of authenticity regarding Native Hawaiian cultural constructs became a point of contention for the Native Hawaiian RAs. While Native Hawaiian RA Mallory and Native Hawaiian RA Kaila regarded the phenomenon with a certain level of offense, Native Hawaiian RA Leialoha understood the steps leading to the creation of the hybrid training system and programming model and supported the phenomenon with the caveat of the non-Native Hawaiian audience. Native Hawaiian RA Leialoha had been interviewed for the initial establishment of the working definitions of the five Native Hawaiian values and had been a member of the SST where she directly supported the infusion of Native Hawaiian values in residence life.

The three Native Hawaiian RAs voiced concerns regarding the surface level instruction of Native Hawaiian cultural content. Native Hawaiian RA Kaila, as a future elementary teacher, felt the application of abstract values to a concrete programming model was inappropriate and referred to the idea as "really silly." Native Hawaiian RA Mallory's tone reflected one of irritation as she described how the values were taught in a non-Native Hawaiian manner. This unfortunate tension between irritation of outside members' misunderstandings of Native Hawaiian culture and patience for the outside members who are genuinely attempting to learn Native Hawaiian culture was a recurring theme in the greater macrosystem regarding interactions between Native Hawaiians and foreign populations. Native Hawaiian RA Leialoha, although aware of these instructional limitations and the cultural climate, took a positive approach to the infusion of Native Hawaiian values. She acknowledged the lack of depth while still retaining a deep interest in sharing any bit of the Native Hawaiian culture that others were willing to absorb.

This may be influenced by her personal exosystem and microsystem stemming from her father's occupation. He operates the on-campus loʻi on behalf of UHM and regularly teaches students of all levels of interest about the Native Hawaiian culture. Native Hawaiian RA Leialoha embodied tenet nine of Tribal Critical Race Theory, which states: "Theory and practice are connected in deep and explicit ways such that scholars must work towards social change," (Brayboy, 2005, p. 430). Promoting and supporting the infusion of Native Hawaiian values were elements of her work towards social change.

Both Native Hawaiian RA Mallory and Native Hawaiian RA Kaila noted their clear disagreements with how the values were applied and taught; directly instructing Native Hawaiian values through a hybrid of Native Hawaiian and Western philosophies appeared to be disrespectful. Native Hawaiian RA Leialoha was a member of the SST in favor of the redesign, yet fully acknowledged the limitations of teaching Native Hawaiian content due to the primarily Western audience; still, her tone indicated an appreciation for the attempt made by the ORL to apply Native Hawaiian values.

Local Resident Assistants' Lived Experiences

The Local RAs felt the phenomenon was a positive experience and were the most satisfied subgroup. Growing up as outsiders, but in close contact with the Native Hawaiian culture, the Local RAs felt the infusion of Native Hawaiian values in residence life to be appropriate. They discussed the training system as a positive experience, although mentioned that they were already familiar with the Native Hawaiian values as concepts from their previous schooling experiences and through their daily living in Hawaiʻi.

The infusion of Native Hawaiian values in residence life, which created a hybrid training system and programming model of Native Hawaiian and Western philosophies, was a natural

experience for the Local RA subgroup. Their exosystem in Hawai‘i contains a vast array of social constructs all working together in a single place. Local RAs: Gia, Ruby, Alicia, and Amaya, all seemed satisfied with the infusion of Native Hawaiian values and appreciated the redesign. During the interviews, Local RAs were prone to discussing correct working definitions of aloha, mālama, kuleana, ‘ohana, and po‘okela in addition to suggesting improvements to the training system and programming model that accurately reflected the fluidity and connectedness of the Native Hawaiian culture. Local RA Gia and Local RA Alicia both stated a specific appreciation for seeing their Native Hawaiian peers share their culture and their stories. As a subgroup, the Local RAs took no offense to the lack of depth and limited degree of authenticity of Native Hawaiian values and applications. Thereby, the hybridization of the training system and of the programming model was most effective and best fit for Local RAs: persons who were already familiar and comfortable with Hawai‘i’s chronosystem and macrosystem context and supportive of the Native Hawaiian cultural constructs.

The Local RAs took specific notice of their disappointment in the lack of investment by some of their peers. For example, Local RA Gia (2014) stated, “I don’t know how we would make people like [RA Mike] care,” referring to one of her peer RAs from the Continental US who did not support the infusion of Native Hawaiian values. Local RA Amaya mentioned that she understood why students from the Continental US may not be aware of the social climate and culture prior to coming to Hawai‘i as Local students learn the history and culture through the K-12 schooling system and this content was not included in history texts of the Continental students. The Local RAs voiced support for the infusion of Native Hawaiian values stemming from understanding of the social environment, their sense of place within Hawai‘i, and empathy for the Native Hawaiian cultural revitalization. This empathy may have developed through their

personal experiences as minority representatives because there is no majority ethnicity within Hawai‘i and every individual who has grown up on island has experience as a minority representative. The Local RAs' background knowledge and experience with the Native Hawaiian culture may lend itself to support for the initiative more so than any other subgroup.

Continental Resident Assistants' Lived Experiences

Both Supportive and Unsupportive Continental RAs struggled greatly with understanding and applying Native Hawaiian values. However, as was shown through examples of Continental history textbooks and verified through conversation, neither the Supportive Continental RAs nor the Unsupportive Continental RAs were aware of the chronosystem or macrosystem of Hawai‘i before their attendance at UHM. The lack of background knowledge significantly limited their learning experience through the Fall 2013 training system.

The Supportive Continental RAs suggested a vague understanding of each of the Native Hawaiian values of the ORL, while the Unsupportive Continental RAs remembered neither the definitions of the values, nor the correct pronunciation of them. Although they struggled with the concepts, the Supportive Continental RAs reported a positive experience with the phenomenon even if they needed to refer back to their manuals for translations of the Native Hawaiian values. In contrast, Unsupportive Continental RA Kaden stated his understanding of Native Hawaiian values came strictly from watching *Lilo & Stitch* (Walt Disney Pictures, 2002). Throughout the interview, Unsupportive Continental RA Kaden used the pronoun "we" when referring to being uninterested in Native Hawaiian values and culture. This indicated that he had expressed these feelings prior to the interview and found like-minded peers and possibly like-minded administrators. His personal understanding of his behaviors within the social environment demonstrated a level of awareness and acceptance of a negative view of the

phenomenon within the on-campus residential environment. The lack of understanding of Native Hawaiian values by the Unsupportive Continental RAs may be more in part to their lack of investment in their experience rather than the limitations of instruction. However, as both Supportive Continental RAs and Unsupportive Continental RAs demonstrated a lack of accurate understanding, it can be assumed that the learning experience regarding the Native Hawaiian values through the training system was not adequate for students from the Continental US.

When discussing their use of Native Hawaiian values within the programming model, the Continental RAs regularly explained a need to refer back to the English translations in their training manuals. Both the Supportive Continental RAs and the Unsupportive Continental RAs expressed the values using a compartmentalization of the terms and recommended future changes of the RA training system to separate the instruction of each value from one another, demonstrating the absence of knowledge regarding the fluidity and connectedness of the values. Due to their background knowledge and the consistent report of challenges regarding the application and use of Native Hawaiian values throughout the academic year, the Continental RAs would have needed a greater degree of instruction and in order to have a successful experience with the phenomenon.

The significant difference between the Supportive Continental RAs and Unsupportive Continental RAs seems to be due to a developing sense of place and personal experience with marginalization. The Supportive Continental RAs: Jaemie, Raiden, and Tiare, grew up as minority students of mixed Asian/Pacific Islander decent in public schools along the West Coast. Both Supportive Continental RA Raiden and Supportive Continental RA Tiare continued to live in Hawai‘i after graduation and at the time of the interview Supportive Continental RA Jaemie also strongly considered remaining on island. Although they experienced degrees of

misunderstanding of Native Hawaiian values, the Supportive Continental RAs encouraged the infusion and shared their developing sense of place. They empathized with the Indigenous people's experience; possibly due to personal experience with marginalization as minority students within the macrosystem and chronosystem of the Continental US where the population retains a White majority.

The Unsupportive Continental RAs: Kaden and Mariela displayed no empathy for the Native Hawaiian experience in spite of successfully completing courses designed to develop this understanding through their time at UHM. They retained an inaccurate and narrow view of Native Hawaiian values and both stated their intention to vacate Hawai‘i immediately upon graduation. Neither Unsupportive Continental RA Kaden nor Unsupportive Continental RA Mariela empathized with marginalization, which may be due to their ethnic background as members of the White majority on the Continental US. However, an anticipation of empathy cannot be strictly drawn along racial lines as RA Mike, who was previously referred to as an unsupportive member of the ORL, is of a mixed-race ethnic background. An empathy for the position of Native Hawaiians within the current cultural context of Hawai‘i and of UHM requires recognition that policies were not designed on behalf of Native Hawaiians, as expressed by Brayboy's (2005) tenet: "U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain," (p. 429). Due to their potential self-identification with their ethnicity, Unsupportive Continental RA Kaden and Unsupportive Continental RA Mariela may have been socially uncomfortable in Hawai‘i leading to an undeveloped sense of place while attending UHM.

For RAs who grew up in the Continental US, the understanding of Native Hawaiian values in the context of on-campus residential communities was limited. In spite of this, they

reported significant increases in perceived degrees of understanding of both Native Hawaiian values and Native Hawaiian history and culture through the training system on their pre- and post-training surveys. The Supportive Continental RAs had a positive experience with the phenomenon, although they struggled to understand Native Hawaiian values and cultural constructs. Supportive Continental RAs exhibited a developing sense of place in Hawai‘i while Unsupportive Continental RAs expressed an intention to vacate island immediately upon graduation. The Unsupportive Continental RAs had a negative experience with the phenomenon. They demonstrated a lack of investment in their experience and significant misunderstandings of the working definitions of Native Hawaiian values and of the correct pronunciation of Native Hawaiian terms. Both groups of Continental RAs needed more support in order to understand Native Hawaiian values and culture and more support in order to be able to accurately apply Native Hawaiian values to the programming model expectations.

Conclusion: Informing the Future

The infusion of Native Hawaiian values in residence life for the 2013-14 academic year was impactful, but limited. This study sought to understand meaning behind the lived experience of the redesign of the training system and programming model during the 2013-14 academic year. Through this phenomenological mixed methods study, I have found that the initial three elements of the infusion of Native Hawaiian values in residence life demonstrated success. However, during the final series of interviews, a more holistic picture of the phenomenon surfaced.

During the Fall 2013 semester, the training system was a hybrid of Native Hawaiian and Western philosophies. The Native Hawaiian RAs found the training system to be lacking authenticity and depth regarding Native Hawaiian values and culture as the training system was

designed for a primarily non-Native Hawaiian audience. Background knowledge of Native Hawaiian values and culture supported the learning experiences of the Local RAs, the group that had the most positive experience with the phenomenon. The incorporation of Native Hawaiian values into the training system was not nearly thorough enough for RAs who were from the Continental US. The degree of understanding and appreciation for Native Hawaiian values, culture, and history from RAs of the Continental US was determined by their own investment in their learning experience. The personal understanding of each RA regarding the infusion of Native Hawaiian values into residence life inevitably affected their behaviors and their social environment: the on-campus residential communities.

This phenomenological mixed methods study held elements of grounded theory, but I did not feel comfortable defining theories with the limited number of interviewees. I feel further research should be done before generating specific theories regarding the infusion of Indigenous values in a Western system. This study may be most replicable in similar environments where indigenous cultural revitalization is taking place. I find generalization lies within the potentially applied concepts that values-based education can influence the social environment and the depth of a learner's investment in the social environment's culture affects the success of their experience.

Through this study, I derived a series of concepts that may help the ORL to support the University of Hawai'i Strategic Directions (2015) initiative: "UH aspires to be the world's foremost Indigenous serving university and embraces its unique responsibilities to the Indigenous people of Hawai'i and to Hawai'i's Indigenous language and culture," (University of Hawai'i at Mānoa: Strategic Planning Committee, 2015, p.8):

- Establishing a consistent and clear understanding of the mission, vision, and values with all participants and a review of policies and protocols to ensure a reflection of Native Hawaiian values.
- Attention paid to the history of each place.
- When interviewing and hiring staff members, include questions regarding an invested sense of place.
- For future trainings on Native Hawaiian values and culture, I recommend the learners be separated by background knowledge groups for instruction followed by a pairing of Continental learners with Native Hawaiian or Local students to increase depth of understanding regarding Native Hawaiian values, culture, and history.
- Set an expectation for administrators to support the initiative, to incorporate and apply Native Hawaiian concepts to all aspects of their positions, and to use the training tools provided.
- To further support learners at all levels, I recommend participation in culturally sound activities and a focus on the development of their relationship with the ʻāina.

To form specific theories, additional studies should be done focusing on the learners' identities, on developing a sense of place, and on how identity influences the social environment. There will always be more to learn, but I hope this study positively contributes to and supports UHM's goals.

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APPENDIX A

Interview Questions for the Native Hawaiian Culture Stakeholders

1. Thank you for agreeing to meet with me. Could you tell me about your personal history in relation to Hawai‘i?
2. Could you please explain each of our department’s five values and how they could be represented through our On-Campus communities?
3. Are there any additional values that might also be important to an on-campus residential community?
4. Are there any aspects of Resident Assistant training this year that you feel helped our staff to understand our values?
5. Are there any activities that you feel we should incorporate in future trainings so that our Resident Assistants will be able to operationalize our values?
6. Thank you so much for meeting with me. Do you have any other comments or questions about the interview or the project in general?
7. Please feel free to contact me at any time if you have additional thoughts and thank you again.

APPENDIX B

Pre- & Post- Student Staff Training Survey

Last 4 digits of your phone number: _____

How many semesters, including this one, have you been a Resident Assistant? _____

DIRECTIONS: Read each description below and then mark the number that corresponds to your self-assessment of your current knowledge and skill level for each category. Please use the following scale to assess the degree to which you currently possess skills and knowledge for each competency listed:

1 = no degree; 2 = low degree; 3 = moderate degree; 4 = high degree; 5 = exceptional degree

1. ____To what degree do you understand the Residential Life Values?
2. ____To what degree do you understand your job responsibilities and primary functions?
3. ____To what degree do you feel as though you are part of a team?
4. ____To what degree do you feel you understand Hawaiian culture and history?
5. ____To what degree are you able to identify campus resources?
6. ____To what degree do you feel you are able to complete referrals to campus offices when necessary?
7. ____To what degree are you able to recognize warning signs for mental health issues?
8. ____To what degree do you understand the necessary components of building a successful residence hall community?
9. ____To what degree are you able to identify resources available to build community?
10. ____To what degree are you able to plan and implement a program?
11. ____To what degree do you feel comfortable confronting policy violations?
12. ____To what degree are you able to identify who you should contact in various emergency situations?
13. ____To what degree do you understand the conduct process?
14. ____To what degree do you feel equipped to begin your year as a Resident Assistant?

APPENDIX C

Interview Questions for the Resident Assistants

1. Thank you for agreeing to meet with me. Could you tell me about your experience during the Fall 2013 RA training?
2. How did the Fall 2013 training compare with the previous RA trainings?
3. One of the department's objectives was for the RAs to be able to incorporate the five values into all aspects of the job. Do you feel this was accomplished?
4. Which values are easier to incorporate than others?
5. Which values do you feel are more challenging to demonstrate?
6. Which training sessions helped you to better understand the values?
7. Thinking back on training, are there any other sessions the department could have included that would have helped everyone to be able to incorporate the values?
8. Thank you so much again. Do you have any comments or questions about the interview or the project in general?
9. Please feel free to contact me at any time if you have any additional thoughts and thank you again.

APPENDIX D

Sample Booklet Page from the Spring 2013 Resident Assistant Training System

Super Rainbow Saturday, January 5th
DAY 4: SCHEDULE

Time	Event	Details
8:00 AM – 8:30 AM	Conference Registration & Continental Breakfast	Location: KUY Courtyard
8:45 AM – 9:30 AM	Session #1	Location: KUY Classrooms
9:40 AM – 10:25 AM	Session #2	Location: KUY Classrooms
10:35 AM – 11:20 AM	Session #3	Location: KUY Classrooms
11:30 AM – 12:15 PM	Session #4	Location: KUY Classrooms
12:30 PM – 1:30 PM	Lunch	Lunch is on your own
2:00 PM – 5:00 PM	RAC Organized Beach Outing	Details will be given by RAC
5:00 PM – 6:00 PM	Dinner	Location: International Gateway House
Evening	In-Hall	As Instructed by Supervisors

VALUES

Our values are demonstrated in the way we perform services, maintain facilities & grounds and develop residential communities.

***Aloha**: Respect, Compassion, Empathy*

Have the proper attitude & treatment towards one another by allowing a genuine sense of integrity & moral character to dictate our approach to all people. Show regard for the rights, beliefs & property of one another. (Give respect to others as if we are giving it to ourselves.)

***Mālama**: To care for: to maintain, to protect*

Be diligent in all aspects of our duties and responsibilities as it translates into the charge we have for both the facilities we are assigned to and the people we serve: reminding ourselves daily to operate from a place of care & ethics.

***Kuleana**: Privilege, Responsibility, Obligation*

Seeing our area of responsibility as a privilege & opportunity to cause growth in those we serve as well as ourselves. Recognizing the commitment this privilege deserves.

***'Ohana**: UH Community, Department, Units*

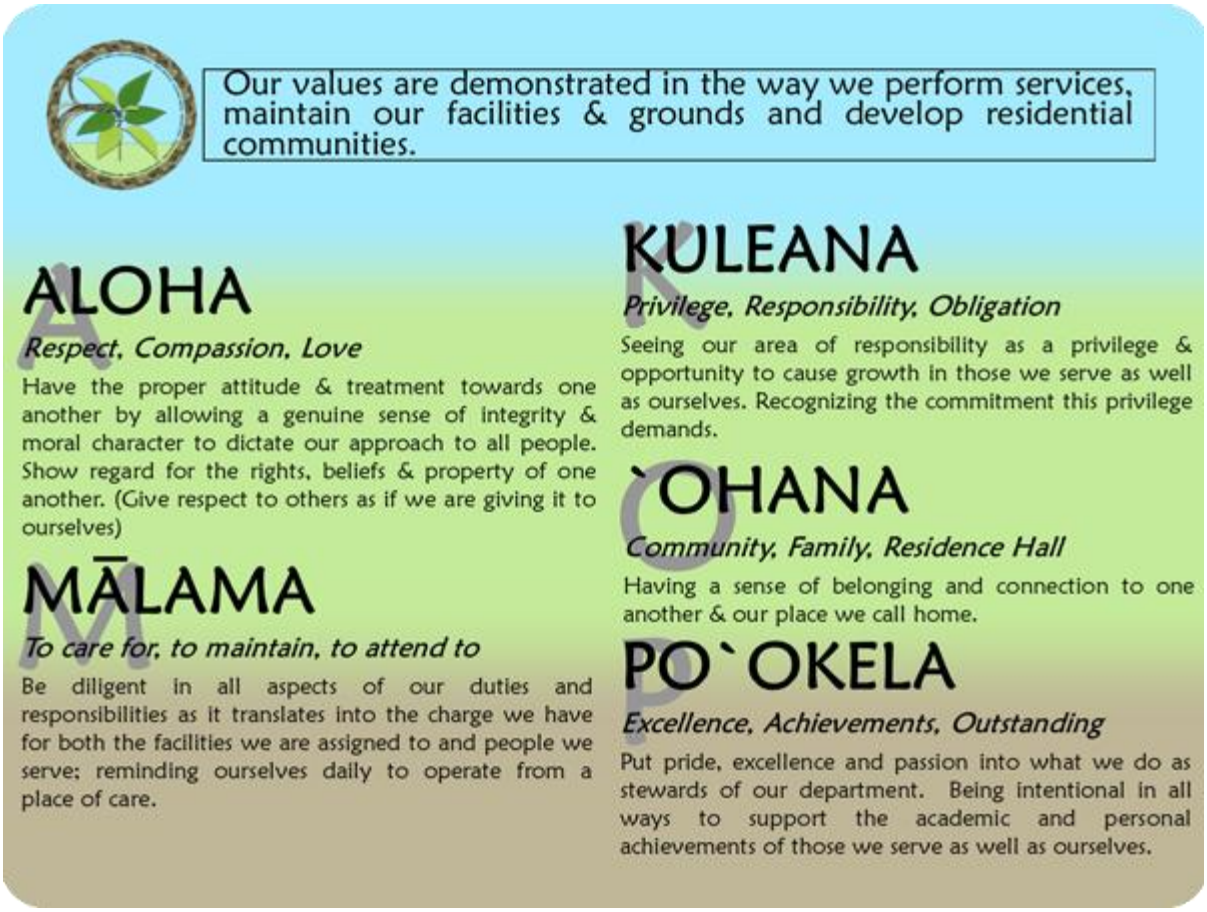
Having a sense of belonging and connection to one another & our place we call home.

***Po'okela**: Excellence, Achievements, Outstanding*

Put pride, excellence and passion into what we do as stewards of our organization. Being intentional in all ways to support the academic and personal achievements of those we serve as well as ourselves.

APPENDIX E

Residential Life Values Graphic



The Native Hawaiian Values of the ORL. This values graphic is located on the ORL's website and is included in training manuals. Retrieved from: https://manoa.hawaii.edu/housing/mission.

APPENDIX F

Oli Komo No Kanewai

Na Devin Kamealoha Forrest

Halehale nā pali paʻa o Kanewai	The cliffs of Kanewai are towering
ʻĀlewalewa i ke kahaʻea	Floating amongst the high clouds
Ea aʻe ka hele ʻimi kamaʻāina	The search for a native is halted
Nāna nō e kono aʻe e	For this native is the one who must call
Eia kuʻu leo	Here is my voice
He leo kāhea	A call
E heahea mai	Invite me to enter
E hoʻokipa mai	And grant me your hospitality
He anu maʻeʻele ʻo waho nei lā e	For it is numbingly cold outside